

ELD. J. N. HALL

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*The* PEERLESS DEFENDER  
OF THE BAPTIST FAITH



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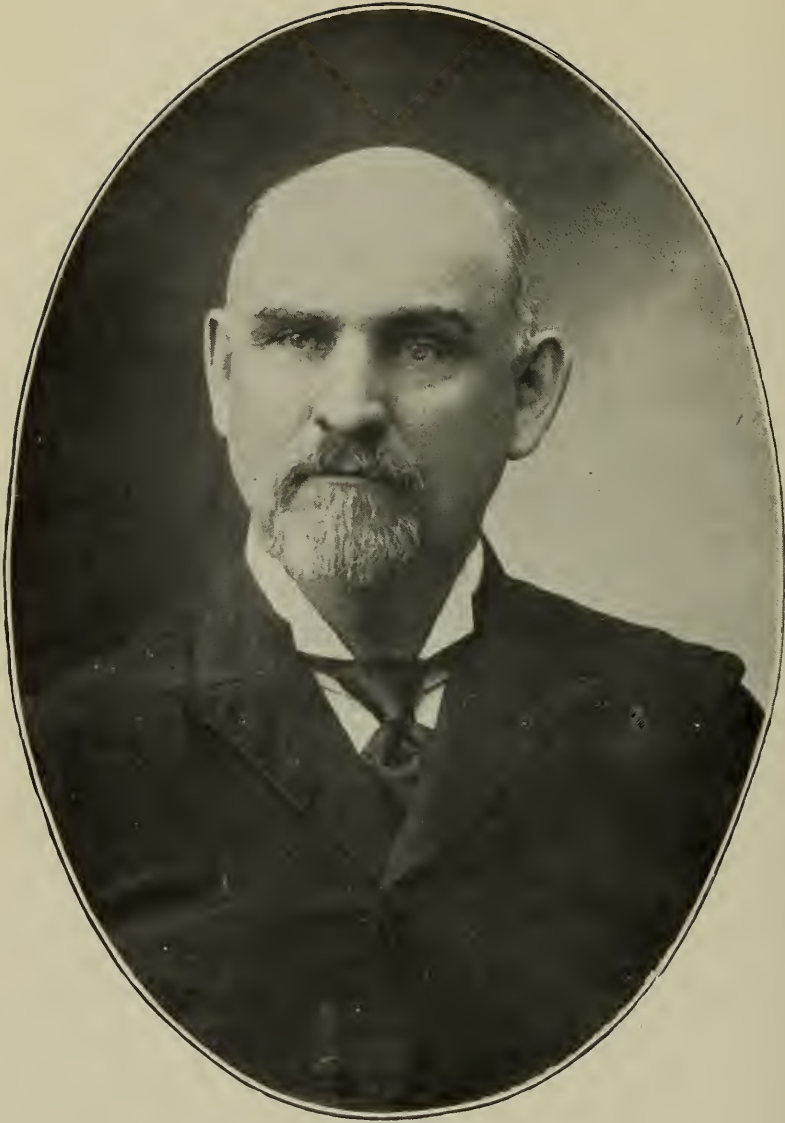
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ELD. J. N. HALL.



MRS. J. N. HALL.



MEMOIRS  
OF  
ELD. J. N. HALL

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The Peerless Defender of the  
Baptist Faith

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By  
W. M. BARKER

Assisted by  
MRS. J. N. HALL

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FULTON, KY.  
BAPTIST FLAG PRINT  
1907

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DEDICATION

Dedicated to the Master's Cause,  
his beloved brethren, his host  
of beloved and loving friends,  
and to his bereaved wife and  
daughter.

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Gift

Mrs. Lillian J. Hall

15 Jan '08

## PREFACE.

The attempt to set forth a true history of any man or institution should be an intelligent effort. That is, the biographer must know his subject. It was not the writer's privilege to have a long and intimate personal acquaintance with Bro. J. N. Hall; but the period of our personal acquaintance was one of such vivid and trying experiences that the character and inner life of the man were laid bare at every step and every turn.

It will be remembered that the famous attack by S. A. Hayden of Texas was made during the months from November, 1904, to November, 1905. Those who read the attacks will remember their character and the victory of Dr. Hall before a committee mutually chosen at Texarkana, Texas. This most wanton and unprovoked attack on a friend was one of the painful experiences of his life, and yet how magnanimously he rose above it, and, like the Christian gentleman that he was, offered his hand to his enemies, proposing to forgive all, and asking forgiveness for any wrong that he may have committed. Death came with the hand of brotherly forgiveness still vainly extended.

During this same period of time others that he had trusted as friends in the most intimate way, seized the opportunity of his confidence to

injure him in every way possible. In all these dire experiences, which affected not only his good name and fortune, but others with whom he was connected, he stood, like the great oak in the storm with only true and kind words for his enemies. Men of wicked intentions accused him of working the people after the Texas coal oil plan, and charged him with robbing the widow out in Arkansas.

The strenuous and trying situation into which I was thrust with him on account of these attacks, brought to my view the superiority of the man, not only in intellectual gifts, but in moral and Christian character.

The first time the writer ever saw Dr. Hall, he was climbing the platform in Concordia Hall, Little Rock, Ark., at the opening session of the Baptist State Association in 1903. The first sermon that I heard him preach was on the following Sunday at the same place. The first conversation with him was at the General Association of Texas, at Dallas, in 1904. Our mutual business interests brought us together in personal conversation. At that meeting our strong mutual attachment began and grew and strengthened during the brief, intimate and strenuous association that followed, ending with his death, a little over one year later. Our last meeting was in the Southern Hotel at Texarkana, Texas, at the General Association of America, in 1905. On our way down to that meeting, the subject of his delicate health came up, and the importance of his life to the Baptist interests, and he remarked cheerfully: "Brother Barker,



the Lord is never short of men." The last time I saw him alive was in that hotel as he went to sleep under the influence of medicine. At his suggestion I went to sleep on a bed in the same room. During that period of sleep, our final separation in this world occurred. He quietly dressed himself and left without disturbing me, and went to Prescott, Arkansas.

Some incidents during our acquaintance show the man. At one time the aspect of the battle was such that I thought of changing my position, and declared my intention to him and he replied: "Stick to your bush, trust the Lord, and I will stand by you."

At another time I came up with a Convention Baptist (?) preacher at an association in Arkansas, who was circulating a scurrilous report against him, and I suggested to him to handle the man by law. I apprised Brother Hall of my ideas, and he replied: "When you have dealt with as many such skunks as I have, you will want to 'handle' them just as little as possible." The wisdom of the suggestion has since been made manifest.

The first words Dr. Hall ever spoke to me were, "Well, now, Brother Barker, I am devoutly glad to see you; you look like you might be good." The last words were: "Now lie down and rest, Brother Barker, I am feeling much better." The last words he ever wrote me were: "I will have to leave the Flag in your hands; do your best, as I know you will. It will be weeks before I am able to do anything, if I ever am. I am ready for my

departure, God bless you ;” and so he went to his rest.

He also mentioned Brethren Williams and Bandy, in a most tender manner, and that he had spoken to them to assist me all they could in the crisis. These dying words have always been a bond of tender attachment to these two excellent brethren, who were then and are still personal strangers to me ; but whose names are familiar to all old Flag readers, and who still are staunch friends of The Flag.

This delicate but pleasant work of helping to set forth his life, for the betterment and help of others, comes as a duty as unexpected and unsought as that of sitting at his desk and wielding his pen ; and both equally honorable.

My short acquaintance, and a desire to have Dr. Hall seen in the light of his own labors, rather than the glamour of eulogy by another, we have decided that he, himself, shall write the most of this volume.

W. M. BARKER.

## CHAPTER I.

### FAMILY SKETCH.

The childhood and youth of any great man is always hung about with a mystic charm. Where history is impossible, fancy comes with the creation of ideals that she thinks must correspond with the brilliant manhood. It paints the boy with a halo about his head and a youthful charm that delights the gaze.

The Christ life, the most wonderful of all, and whose childhood is most hidden, has challenged the efforts of curiosity. Fable and fiction have come as the fruits of fancy. Imagination never tires in its work of creation in the realm of the childhood from which emerge great and good people. For some reason, best known to Himself the God of All has designed that the most striking, and lasting period of men shall be that of refined manhood, and that the time in which the life monument is built, and all substantial character erected. Could we know the details of the child life, and see them in the light of subsequent achievements, there would be seen in the boy prophecies of the man, that, like all prophecies, are not heeded or believed as prophecy. The life of the completed man must define the prophecy by fulfillment.

It is an old, and reasonably, correct saying, that "blood will tell." It is also a proverb, that "all men have a right to be well born,"—a thing in which the rights of many are violated. To be "well born" means mental, moral and physical soundness in the parent stock.

To the writer, it is vastly to the credit of the subject of this volume, that his father was of Virginia extraction. In an early day there came from that old state a young man by the name of William E. Hall. He was of robust nature and brave heart and so pushed into the wilds of "the purchase." During his stay in Clinton County, Mr. Hall met a coy and attractive lass by the name of Elizabeth Hall. These two married with result that Elizabeth Hall was Elizabeth Hall, and that was all, only now she became Mrs. Hall. These two earnest and industrious people settled down to the usual battle of life, of striving for a temporary footing on this tottery disc of time, as millions before them had done. There was ~~nothing~~ <sup>nothing</sup> ~~peculiar~~ <sup>peculiar</sup> ~~about them~~ <sup>about them</sup> ~~that was~~ <sup>that was</sup> ~~any way~~ <sup>any way</sup> ~~peculiar~~ <sup>peculiar</sup> ~~about them~~ <sup>about them</sup>. What the future had in store for them only the years that come and go could reveal. It might be riches or fame, or both, or either or neither.

On the 5th of February 1849, there was an occurrence in the family that assured the fame—that was the birth of their first-born son. Had such another son ever been born? No doubt the parents could see visions of greatness cluster about the cradle, and prophecies of a remarkable

man in that little red countenance. Must these be disappointed? Who is the child? His name was Hall. Just Hall, and that was all, but one thing is sure, he was entirely Hall. His parents gave him the name of John Newton, which name became a household word among Baptists. His father and mother, both had been Halls from their birth, and this son was the same kind. When the sun rose on the 5th day of February 1849, it lighted for the first time the face of this infant. It was the countenance of a great man; a very small man yet, it is true, but wait. He will be larger bye and bye. In that infant voice is the Harbinger of that eloquence that in after years thrilled the multitude and swept them up close to the gates of light, and the throne of mercy.

One unique incident comes to mind just here. Both the subject and writer of this were of Virginia extraction, and both parents of each bore the same name before marriage.

When J. N. Hall was seven years old his parents moved to Ballard County, Ky., and settled on a farm that is now the site of the town of Arlington. The oldest son was one of those studious and dutiful boys that attract attention and cause remark. Men still living, who were the companions of his boyhood and youth, never tire of telling of "Johnnie" Hall's peculiar traits. Bro. "Brit" Glenn of Arlington was his bosom friend from early boyhood until he went to God. Bro. T. N. Holt and Bro. John Brent were also the companions of his youth, and the staunch friends of his



later years of manly and Christly battle for the faith. These tell of Dr. Hall's acts of unselfishness even before he became a Christian, which occurred at the age of fourteen at old Cane Run Church, and under the preaching of Eld. C. L. Cate, and was baptized into the fellowship of the above church. At that time that church stood just west of Arlington, and afterwards became the Arlington church.

Those who knew J. N. Hall best in his boyhood agree that he had a high sense of honor, and a specially tender spirit towards the unfortunate. The boy that was so unfortunate as to be known as worthless and wicked, and the special object of common aversion, that boy was the special object of his pity, and subject of his sympathy and beneficence. Like all robust and healthy boys, he loved fun, and had sport, but never at the expense of propriety or the rights of others. When any boy of his company would suggest any rude or wicked sport he would rebuke it and always carried his point as he was recognized as a leader and authority on moral subjects.

One most commendable thing that the writer hopes will be considered and acted upon by all boys who may chance to read this, and that is, that he never gave his parents any anxiety about improper conduct when away from home.

Being the oldest of the family, Dr. Hall always felt the obligation of proper conduct for the benefit of the younger members of the family. Thoroughness, diligence and honesty were his characteristics. One who was not so intimate with him

remarked: "I knew him only as a good, industrious, unassuming, home-loving, gawky youth. It never occurred to me that there was a J. N. Hall in him."

To show how little men may judge of the future of a young man, Bro. Thos. N. Holt tells of an incident where he himself as a captain on one side of an oratorical contest, had the choice of speakers, and chose a Mr. Owens, instead of J. N. Hall. The dashy manner of Mr. Owens gained the decision, and Hall the good will of the audience.

All will be interested to know something of his education, where and how he got it. Dr. Hall always insisted that he never was educated; that he "just grew up." But his preaching and writing have shown him a superb scholar. Before his marriage he attended school at Milburn Academy, at Milburn, Kentucky, for three years, and it may be a surprise to his many admirers for his staunch Baptist faith, to know that that was a Campbellite school. One of Dr. Hall's first debates was with the president of that school, Rev. E. C. L. Denton. During the debate Dr. Hall remarked to his former teacher: "You used to teach and lick me, but now I am teaching and licking you." A brief notice and analysis of the characteristics and character of the man will give a clear view of the reason for his being able to "teach the teacher," and all other men in matters of religious lore. These characteristics loom up like mountain peaks. The reader is referred to the following chapter for that.

Brother Hall was licensed to preach in 1871, and ordained one year later, by the Hopewell church, and was married in the meantime on July 6, 1871, to Miss Mollie Earl, who was a most faithful helpmeet in his arduous life, until she died, December 12, 1899. She was the mother of three children, one son and two daughters, all of whom, except one, preceded the father to the kingdom above, the paradise of which he loved to speak.

The death of his daughter Beulah seemed to be the severest blow of Dr. Hall's life, and from which he always suffered in spirit, showing his tender attachment to his children. One elegant and cultured Christian young woman of twenty-two years, Miss Ruth, is his only surviving child.

It is said that Dr. Hall received two pounds of bacon and one bushel of potatoes as pay for his first year's preaching, and when speaking of it in after years, he said "the pay was according to the preaching."

The editorial career reaches from 1879 to the day of his death, a period of more than twenty-seven years. During this time he was connected with the following papers: the *Baptist Gleaner*, Fulton, Ky., the *Banner and Gleaner*, with Eld. W. P. Throgmorton; then the *Baptist Gleaner*, with Eld. J. B. Moody; then he bought the *Baptist Reaper*, and changed the name to *Baptist Gleaner*, which was finally sold to the *Western Recorder*, with Dr. Hall as editor of the Gleaner Department. *The American Baptist Flag*, of St. Louis, Mo., was sold at auction in 1898. Dr. Hall



bought the paper and removed it to Fulton, Ky., where under his able management, it became one of the foremost papers in the Baptist ranks, and so continues, having grown right on since his death, under the management of his widow, Mrs. Lillian J. Hall. The paper long ago ceased to be a local or State paper, and now carries the gospel to all states, and various foreign countries. Indeed, it can now be said that the *Baptist Flag* nearly follows the English drumbeat around the earth. The power of this Baptist enterprise will never be known till the full and glorious reward of Dr. Hall is seen.

Dr. Hall was married the second time to Miss Lillian J. Smith of Trezevant, Tenn., on August 8, 1900. This marriage, like the first, proved to be a happy one, and Mrs. Hall became a most excellent helpmeet by her Christian spirit and loyal endeavors in the work of conducting and publishing the BAPTIST FLAG. This work seemed providential in preparing for the successful continuation of the paper after Dr. Hall's death. Few women, even those with the capabilities, could have had the strength and courage to stand up to such a task. This has been especially trying because some pretended friends have turned to rend THE FLAG when they could no longer use it for selfish advancement. But she was eminently prepared for all this, by experiences that had opened to her the fact that some can not be trusted beyond their selfish interests. These, however, were few.

Mrs. Hall has been able to withstand the

numerous attacks on THE FLAG from the many directions that all true Baptists and Baptist institutions must expect attack. The spirit of disappointed ambition is perhaps the most bitter of all and entirely relentless, as well as unscrupulous. This has had to be met, under different guises and from various directions. Designing parties have sought to insinuate themselves into her confidence, but she has been sagacious enough to keep clear of their blandishments and save her business from their toils. She has sought the wisdom of God more than the wisdom of men in times of difficulty, since the death of her illustrious husband. Business problems and church problems alike have been carried to that higher wisdom for solution.

The matter of selecting an editor for the Flag was one of the most difficult and important of the problems bequeathed her. Dr. Hall's will made no provision for that except that the Flag must continue on the straight Baptist lines, and maintain the policies as before. There were various aspirants and numerous advisors. Advisors disagreed. The courses advised were almost as various as human feature and form, and as opposite as the poles. Earnestly was she exhorted to this course and that by real and pretending friends. Real friends had at heart only the good of the Flag and the preservation and advancement of the great work of Dr. Hall, with the happiness of his family. Pretending friends, of course, had "axes to grind." These have all been discovered in the light of subsequent events.

In the midst of this "choppy sea" of conflicting advice, with the future of a great enterprise at stake, Mrs. Hall turned to Him who never fails those that trust Him, and who call on Him in the time of trouble, and she fully believes that her trust was rewarded in the settlement of that most difficult problem. The written advice that has been preserved shows the anxiety of true friends for the success of the Flag, and false ones for its failure.

One and a half years of successful solution of difficult situations and conduct of so large and intricate a business is a demonstration of Mrs. Hall's abilities, and the providence that brings things to pass in a way that men would never suspect, and at a time when they least think of such things. When Brother Hall died all people felt that the conducting of so large a business, and the editing of a paper so unique in its attitude, could not be continued without him. The writer agrees now that only for the divine hand, and power that can "do wonders in the earth," it could not have been done, even to the present.

Mrs. Hall is a woman of sublime faith in the righteousness of the cause for which her husband lived and wrought and died, in the hosts of loyal Baptists that love the Flag, and for whose edification and help the paper is published, and the God to whose glory all is dedicated, in the name of His Son, our Savior. This is what has sustained her in all of her difficulties, in business, in church and in long and painful bodily suffering

that has more than once brought her very near the grave.

This sketch is not intended as an eulogy so much as a glimpse at the situation for the benefit of those who love the Flag and those who do not. The success of the paper since Brother Hall's death carries its own eulogy.

## CHAPTER II.

### THE MAN.

When such a great character passes away from view there is an intensifying of appreciation of his gifts and labors. This sometimes leads to such extravagant eulogy as to make one think that the subject was more than man. But the highest encomium to any one is to pronounce him A MAN.

When the Creator decided to crown his creation he said "let us make man." This was the highest work of "all creative art." Nothing higher than a *man*, except God himself.. Of none of the angels did he say: "Let us make" them "in our own likeness and image," but this was said of man. But man fell; yes and was redeemed, and now a real man is the one with the "likeness and image" restored in Christ, and displayed in the Christlike character. A *real man* is one bearing the image of Him, who is the brightness of the Father's glory and the express image of his person. To say then, that here is a *man*, comes next to saying here is a god.

Among conspicuous men may be found those whose lives are double and contradictory. The mere fact that a man is conspicuous is not evidence of greatness. The empty barrel floats



higher on the tide than the one laden with sweets. The merely conspicuous man is the drift-wood on life's stream while the great man controls and modifies the course and trend of the stream.

Some men are great in reputation and small in character. Others are found poor in reputation and rich in character.

Dr. Hall was probably as near that as any modern hero of the cross. It was not infrequent to hear men give him a bad reputation. He was accused of destroying Baptist enterprises and catering to ignorance for mercenary reasons. We had often, before meeting Brother Hall, heard men say: "J. N. Hall is doing the Baptist denomination more harm than any other living man." He was known as "a ringleader of the kickers and splitters," a mere fault finder and fussy iconoclast, a demagogue. So among a large element of Baptists he was thus decried. Others who dreaded his power employed still more derogatory epithets, and all together such enemies rejoiced at his death. But what say those who knew him best? To such he was a mighty character. Like all great soldiers he roused the enemy to battle, but elicited his admiration in victory.

John Bunyan in his day, was considered only fit for the felon's cell, but how his character does loom up and grow as the generations pass!

Dr. Hall would likely have been in jail as often and as long as either John Bunyan or the Apostle Paul if his enemies had been in power. The Christ indeed "made himself of no reputation" that he might display the heavenly char-

acter. Men who have lived for reputation only, have died without character and are soon forgotten. Who ever thinks of Bob Ingersoll any more? But men who live for right may die in ignominy, but their lives are immortal.

One of the most vivid and characteristic demonstrations of this is found in the Apostle Paul. His reputation among men was bad. Always in trouble was he. Despised by his country men, persecuted by Jews, persecuted by the heathen, and maligned by false Christians, he found himself a subject of the whipping post and prisons, of stones and stripes, and spending much of his time in jail. His reputation was bad, but *what a character!!* He was supposed to have been beheaded and thrown away like a worthless cur, but how that character grows and brightens with the ages! To some extent, indeed, this has been the heritage of earth's greatest benefactors. To know the real character of a man, one must get a clear view and come in contact with the real life. There must be a close-range vision, and a discovery of the real man.

With these prefatory remarks, we come to take a glance at the man. That includes all that goes to make a man, his name, character and achievements.

The purpose of this view is not to glorify the man, for he has left his own monument so strong and enduring that no calumny of enemies can darken its glory, nor the immortelles of loving eulogy add to its beauty.

Neither do we praise the man inordinately

for doing his duty, in using his splendid talents for the glory of the Master and the blessing of men. And the writer is wholly unable to garnish so great a light among men.

By this passing panorama of an illustrious life we only hope to benefit the living by a brief review of the splendid achievements of faith and the triumphs of faithfulness.

Dr. John Newton Hall did no more than all other sincere men may do. He used faithfully all of his gifts, facilities and opportunities that God gave him. He was responsible for remarkable gifts, and royally did he measure up to the responsibilities. This is the crowning glory of his illustrious life, and may God bless this review to stimulating us, who still live, to higher aspirations and more faithful service.

It takes but a glance to see that God had endowed Dr. Hall with large gifts, and by the faithful use of them was brought out the marvelous achievements of his career. The first thing that impressed me on meeting him was his positiveness. There were no "shades of belief" or degrees of faith," with him. He admitted to his confidence no theory until its claims of righteousness had been weighed in the balance of truth, and tested in the crucible of logic. It was then fully and positively received, or as fully and positively rejected. With a mind of keen incisive and decisive analysis he dissected all hypotheses, and laid bare all fallacies, dividing the wheat from the chaff, storing the wheat in the garner of faith and knowledge and



scattering the chaff to the whirlwinds of righteous rejection. He stood in such rugged contrast with the common practice of holding—not faith—but “*shades of belief*” and mongrel ideas, that he was considered cruel in his relentless opposition. Men questioned his motives because he would withstand the ideas and teachings of great leaders. Who does not remember his conflict with the Sunday School Board when “Lydia’s Babe” was published by that board, though the power of the Southern Baptist Convention was back of the board? Mere sentiment had no place in his creed. He loved poetry.

His voice, his manner, his pose and gestures were full of poetry, but that sublime poetry inspired by the life and thrill of the powers of a world to come. None who heard his last sermon will ever forget the tides of heavenly rythm that swept the audience up to the gates of light, and in “through the gates into the city.”

He listened not to that which contained the Siren’s song. His love was as positive as his faith. Its power was felt and enjoyed by all, from sacred precincts of the home clear out to the outer fringe of his stormy life. That love was as sweet and unreserved as it was unostentatious. All classes and conditions of men were its happy subjects. In this was displayed most peculiarly the Spirit of Him whose servant he was. Neither the railing of enemies nor the praising of friends could change the steady flow of that stream. Friends, like swine with pearls, having turned against and desiring to rend him, were

still the objects of his unwavering love, Christian charity and liberal benefactions. He loved his enemies and forgave the meanest of them without the asking.

Like all positive men, Dr. Hall aroused the most terrific antagonism. This was in proportion to his great powers to propagate and defend his faith. In the positive conflicts of stern conviction, he gave no quarter, and asked none. Triumph or defeat complete and sweeping, was his motto. "Victory or death was emblazoned on his escutcheon and lifted high to the terrified gaze of his antagonist. There was no place in his plans for compromise, capitulation or retreat. Those who engaged him understood his slogan as well as they dreaded his steel. He made no feints in the battle, and used no ruses to entrap the enemy. He fortified himself in the truth, armed himself with the whole armor of God, and drew the sword of the Spirit in the open gaze of the powers of darkness. Some timid antagonists made mouths at him, and shouted "demagogue," at a safe distance, or after he was dead, and declared his sword a mere bludgeon; but such had always avoided with wise discretion the sweep of that "bludgeon." After his death, too, some cowardly ones rushed from their ambush and declared his warfare an old-fashioned, antiquated and belated failure. These paid him the unintentional compliment of fighting in the armor that had long ago been cast off by the dress parade soldiers of our times. In this old-fashioned armor the apostles and the faithful in all ages had won their vic-

tories and gone to glory, leaving it to those who are strong enough to wear it. J. N. Hall happened to be one of those men. This "whole armor of God" is decidedly too heavy for many of the rosewater soldiers of our times. Its use requires battle at close quarters, while the modern warrior prefers a long-distance weapon. Such warriors call the old panoply an antiquated and out of date affair. To them the sword of the Spirit is a homely and useless old war club.

Another characteristic that has really been anticipated, is *the gift of courage*. "Courageous to a fault," is an expression that I have heard concerning him. There are other men with positive convictions. Out of these convictions grow holy aspirations, and in them are formed noble resolutions; but these aspirations and resolutions entwine themselves feebly in each others arms and die for the lack of courage. The convictions are positive, but the certain consequences of their assertion being a war for their maintenance, the holder is appalled. He feels as but a grasshopper in comparison with the enemy yonder to do him battle. He believes in God, but his cowardly soul loses sight of God, while Satan ever lurks within his vision. Such cowering arouses in the courageous man both pity and contempt, while he seeks to inspire the cowardly soul to deeds of valor, but too often in vain. Today there is an army of men, we doubt not, among Baptists who are convinced of the righteousness of Dr. Hall's contention that fear to make their convictions known, and fear more to take a stand upon them, because of the

formidable nature of those powers that must be antagonized. Some have said to me that were it not for the fear that the Convention powers would destroy their usefulness, they would come out and take a stand. Such is the power of the Convention. These men believe the doctrines and admire those who fight the battles; but lack the courage of their convictions. May this glance at the work of so notable a hero inspire such to enter the arena boldly.

Dr. Hall feared not to assert his convictions in the presence of men or devils. He loved God, respected real men and despised the devils. He feared God alone, and in His strength went forth to "fight the good fight of faith." As he thus went forth it may be said of him that he "wrought righteousness, obtained promises, quenched the violence of fire, stopped the mouths of lions, out of weakness was made strong, waxed valiant in fight put to flight armies of aliens." Yes, *armies of the aliens*. Alienism received its rudest shocks at his hands, and it fears today, more than all others the voice of him who being dead yet speaketh. The encroachments of alienism have become extensive and brazen since his death. Shall we allow its triumph? Shall those to whom has been committed the heritage of his achievements, the honor of his conflicts and the weapons of his warfare stand in cowardly silence in the presence of this ever aggressive enemy? None this side of the Apostle Paul has been more dreaded by the "aliens." His battlefield was as large as the realm of truth, and the scope of faith. Where others



bared their heads to the giants of Armenianism, he but pressed the helmet of salvation the closer and defied the steel of heresy; where others capitulated, he tightened the armor about him with a fresh cinch of the girdle of truth. Where others fled the field, he but tightened his grip on the shield of faith and took a stronger hold on the sword of the Spirit. Where others surrendered, he plunged into the conflict and pressed on the battle with his feet shod with the preparation of the gospel of peace, until the aliens fled and his Flag waved on the summits of victory.

The gifts already mentioned were especially effective by his splendid oratory. In listening to him I have felt to say that in this respect nature had done her finest work in him. No school of oratory, or raving squirming elocutionist can lay any claims to having trained him. His eloquence was his own. It was so striking and attractive because it had not been interfered with by the artificial polish of scholastic training. Being so free from all mannerisms so common to the preacher, he charmed the scholastic by his unscholastic eloquence and method. The uniformity of the methods of speaking among those trained in the schools has become typical, moulding all men into the school pattern, but here arises a man that is simply a whole university in himself, but a university so unique as to demand the admiration of all others. He had wrought out his own methods of thought and arrangement. He belonged to that great school of individuality that stands alone in the solitary enjoy-

ment of its own glory. That oratory towered above all others by the simple impressive earnestness that filled every tone with a living music that thrilled the soul of the listener. There was the gentle music of the rippling brook, rising until it assumed the majesty of the mountain torrent, sweeping all before it.

Thus far we have spoken of his gifts. How about his attainments? Since his name does not appear on the rolls of any college or institution of learning, what of his scholarship? No scholastic will dispute Dr. Hall's scholastic attainments. His knowledge of literature and science has been tested by meeting and demolishing scientific skepticism. In the realm of Bible scholarship he stood at the head. This was everywhere recognized by his being called to meet the champions of heresy of all shades, beliefs and unbeliefs. As a Baptist he stood a head and shoulders above all others as a defender of the faith. Being a simple, Biblical student of the Bible, he became an intense believer in the doctrine of the sufficiency of Scripture and the dignity and sovereignty of the church of the living God.

All religious creeds and theories must stand the blaze of Revelation, and the alchemy of the Spirit. Man's wisdom counted for nought in the realm where the Word of God is given. Fine distinctions he threw aside and stood by the plain declarations of the Bible.

With him all religious questions must be settled by the Scriptures, therefore, these things

that come under the control of human wisdom and could not be settled by Scripture were immediately abandoned. To him the Scriptures were ever an all sufficient rule of faith and practice, in all things pertaining to Christian life. All of these great gifts and marvelous attainments were made glorious by the birth of the Spirit. Dr. Hall's genius and learning was such as to command the respect of all men, but it was his *Christian life* that most charmed those who came in contact with it. He believed the Bible and loved the Savior with all of the positiveness of his soul, and all of the grasp of his genius, and the highest thing about him was his humility. In the towns where he spent his life, and where the real man comes to view, there are none so lowly but that they speak of Brother Hall as their friend; there are none so lofty but feel honored to say that "Brother Hall was my friend." People of all conditions, races and colors speak in the subdued tones of tender memory when they say tearfully that he was their friend. All honorable antagonists acknowledge the greatness of the man displayed in the sweetness of his spirit.

There were few antagonists that were worthy of his steel. This few are among his greatest admirers, and delight to do him honor. There were those who sang his praises while in so doing they could advance their own interests, but have deserted the cause for which he stood since it could no longer be used for such purpose. But the great army of true blue are following with steady tread the lines of truth for which he stood,

and fought, and died; and today join in the just encomium:

Thou hero of the faith, well done.  
With thee, the battle fought and won.  
The armor bright, laid down  
In honor, thou hast gained thy crown,  
And all the ages thou shalt know  
The blessings of thy toiling here below,  
Where, like thy Master, oft reviled  
Revilest not again, but smiled  
At all thy foes and blessed them.



### CHAPTER III.

#### FOR SUCH A TIME AS THIS.

All history tells us now that events cluster about individuals. From the opening chapter of "The Life and Epistles of Paul," by Conybeare and Howson, we have the following significant paragraph:

"The life of a great man, in a great period of the world's history, is a subject to command the attention of every thoughtful mind. Alexander on his Eastern Expedition, spreading the civilization of Greece over the Asiatic and African shores of the Mediterranean Sea—Julius Cæsar contending against the Gauls and subduing the barbarism of Western Europe to the order and discipline of Roman government—Charlemagne compressing the atoms of the Feudal world and reviving for a time the image of imperial unity—Columbus sailing westward over the Atlantic to discover a new world which might receive the arts and religion of the old—Napoleon in his rapid campaigns, shattering the ancient system of European states, and leaving a chasm between our present and the past—these are the colossal figures of history which stamped with the impress of their personal greatness the centuries in which they lived."

The history of the world, both religious and secular, clusters largely around conspicuous individuals. These individuals have always been the exponents and champions of some special principles, or systems of principles. No one would think of writing a history of Rome and leave out Cæsar and Cicero. The Bible history shines with a galaxy of great individuals, whose lives embody the times in which they lived and wrought. To know the history of Abraham, Isaac, Jacob, Moses and David, is to know the conditions round about them that gave color to their characters, and who also gave cast to the circumstances and environments among which they moved and lived.

About the Christ gathered and surged the multitudes who showed forth the needs and conditions of that day. Blot out the Apostles as individuals and the thrilling history of their times would dwindle into naught but the heavy tramp of a burdened generation, like the preceding. But these men "that turned the world upside down" filled that and succeeding ages with a new and heavenly thrill, and sublime interest.

Glorying in tribulations was a new interpretation of life, of which mortal had never before dreamed. The heroism of being accursed for another's sake threw a new light into life's variegated and rasping interests that astonished the angels.

What is known as modern Christianity must be judged by the lives of its Judsons, its Caries, its Spurgeons, its Fullers, its Wesleys, its Calvins, and its Luthers. These men all still live in the

ecclesiasticisms they formed, or with which they were identified. To know Wesley is to know the Methodism of his construction. So with all the Protestant reformers. So, too, with the Baptists. The spirit of their martyrs, ministers and missionaries still lives in the bosom and lives of the people. To know Daniel Parker is to understand his times and his people. About him cluster all the elements of anti-Missionism that were crystallized by him into Hardshellism. Eliminate Daniel Parker and his kind and Hardshellism becomes an enigma.

This backward glance gives an idea of the value of individuals that first get our attention and then arouse our interest in the times and conditions in which they live.

The conditions of special importance among Baptists in these regions are those creating a relentless contest between the spirit of missions and that of anti-missions. In the early part of the last century this was supposed to have been fought out to a finish. The ultra Calvinistic or fatalistic doctrines of Parker and Taylor and others prevailed to a large degree, and their deadening influences were deeply felt. The fatalistic interpretations of the London creed disputed the progress of the gospel. But a man arose who was endowed by both nature and grace, for the superb work of preaching and defending the truth. That man was Elder Rubin Ross. One cannot read "The Life and Times of Rubin Ross" and not be impressed with both the man and the times in which he lived and labored. He was a

lasting breakwater in the trend and flow of anti-Missionism, and the narrow and fatal doctrines out of which it grew. He boldly stood up and preached the glorious gospel of redeeming love to all men, the glad tidings of great joy to all people. The fierce opposition that he met with from that gospel of doom that, instead of bringing hope and joy, brought awful forebodings of destruction by election, did not deter the preacher of the gospel, but lent beauty and attractiveness to his hopeful message of light and life. But Rubin Ross died. Did his works die with him? Far from it. Others were in readiness to take up and carry it on. As the sun of Rubin Ross, J. S. Wilson and others dropped toward the horizon of life, there arose the stars of J. M. Pendleton and J. R. Graves. These were made famous mostly by precipitating the "Landmark" controversy, and the continual exaltation of the doctrines of grace and the church of Christ. Pendleton's "Christian Doctrines" and Graves' "Seven Dispensations" are compendiums of their life work, and standard delineations of the teachings of Scripture.

Pendleton died, and brought the ever-recurring question: "Who will take his place?" Graves lived on, and inch by inch sank to rest; his clarion voice ringing out almost from the other side. As year by year this hero of the faith drifted heavenward, the people asked: "And who will take his place?" There was soon a discovery that God is no more short of men than he is "slack concerning his promises." He was answering the question. A plain, unassuming



young man was rising into public notice; he was without scholastic advantages, or college prestige; but J. R. Graves himself discovered his successor and is said to have remarked on hearing him the first time. That is a rising young man. If he lives he will be heard from in the future." That young man was Elder J. N. Hall.

Since the days of John the Baptist, and of him who said he came not to bring peace but a sword, there has been going on a fierce conflict between the principles and doctrines of truth, as given from God, and other principles and doctrines. Each age has had its special phases and methods of strife. Since the birth of Protestantism the attacks on the church and its doctrines have been from three general sources: *Catholicism*, the ancient enemy that many centuries ago assumed the name of Christianity to hide the deformities of a paganized Judaism; still has continued its assaults, but the birth of Protestantism, which was only a modified form of Romanism, engaged the attention of the "*Mother church*" to the extent that Baptists had an opportunity to grow, as never since the days of the Apostles. This manifest move of the church of Christ soon brought the enmity and opposition of the reformed papacy—Protestantism. The old enemy, liberalism, or infidelity, in its different phases, was aroused to fresh efforts by this forward move of "the truth as it is in Jesus."

But there arose in the wake of Calvinistic theology, a sentiment of fatalism. This took advantage of the old fundamental doctrines of

election and salvation by grace, and distorted these into a system of iron doom. This proved to be the greatest internal enemy that had yet appeared among Baptists. It is remarkable that this asserted itself just at a time when conditions became more favorable for the wider propagation of the gospel. This fatalistic doctrine grew as the opportunities and spirit of gospel propagation asserted itself, and when a determination to carry the gospel into the heathen world was announced, this idea became clearly defined in its active opposition to such evangelistic enterprise. It first clearly defined itself in England when William Carey proposed to carry the light of truth into the regions of benighted India. The fundamental basis of this opposition lay in two ideas: (1) That Christ made atonement for only a portion—a certain and definite number of the human race, and (2) that all for whom he died would be saved, by election, and without any conditions, contingencies, agencies, means of instrumentalities on the human side. The conclusion was inevitable, that the preaching of the gospel as a message of salvation, was not only unnecessary, but an insult to the Almighty who would save the elect by unconditional decree.

The fiercest conflicts between the dominant genius of Christianity and this ism occurred in this country of special Baptist liberty. The acute stage was produced by the announcement of the conversion of Adoniram Judson to Baptist views, and an appeal to American Baptists for his support. Among American Baptists, and especially



in the regions with which this volume deals, this anti-Baptistic, or anti-Christian, or anti-Missionism became relentless, as the spirit of missions grew in the churches, until at last the necessity came for either the active co-operation in this great missionary work or a positive and active opposition to it. At this point Hardshellism discovered its opportunity for a plausible excuse for planting itself forever against the real progress of the gospel. This is now known as the "Black Rock Memorial." Here is anti-Missionism veiled in a just and righteous protest against the growth of another spirit and method that must bring its troubles further on. "The Black Rock" and similar documents recite opposition to "the societies," and disavow opposition to missions as such. This brought decisive division. Had the principles of the "Black Rock Memorial" been adhered to and practiced, there never would have been any Hardshell or Anti-Mission Baptists,—but there would have been many Gospel Mission Baptists. But the real genius that was veiled in that just protest displayed itself in its true colors in the teachings and works of a class of men, of whom Daniel Parker was the most perfect representative and exponent, and by these men, this new Baptist Protestantism was crystallized into historic and contemporary Hardshellism. Under these heads have been arrayed every form of heresy and every form of infidelity.

In the South, during the last century, this fatalism, with the encroachments of Protestantism, have been the principal enemies of the Baptist

faith; one disputing our claims to Scriptural and Apostolic origin, doctrine and polity, and the other disputing that as well as our efforts to propagate the gospel of salvation and peace among all men. Hardshellism became largely a negative force and system, that corresponded with its negative doctrines. The only positive feature has been its positive opposition to the doctrine and work of missions, otherwise it is noted mainly for doing nothing.

Protestantism, having failed to crush the Baptist faith by open outright war, has, during the last fifty years, been striving to insinuate the principles and methods that it received from Romanism into our denominational life, polity and work. It has sought to despoil our claims to be THE CHURCH by reducing us to a level with "*one of the churches.*" The methods used to accomplish this have been that of "*affiliation,*" mainly, thereby leveling down the wall of partition placed by Christ between his church and all institutions of men. In this way foreign methods have been brought into our denominational life that have become widespread and potent. But God has never left his cause without soldiers to defend the faith and dispute the progress of error and do battle for the truth.

In the battles with Hardshellism in this section loom up Ross and Tandy, and Bourne and Wilson. Then come Pendleton and Graves and others contending against both Hardshellism and Protestantism, the latter presenting itself in one wing of the opposing army under the euphonious

name of reformation, having emblazoned on its escutcheon the pretentious title of "The Christian Church;" its real name is Campbellism.

Pendleton and Graves appeared almost simultaneously, as it were, to meet the double opposition of Campbellism and Protestantism. Standing in the closing conflicts of a defeated Hardshellism, they hoisted afresh the ancient Baptist ensign and in the face of a brazen simpering Protestantism that had largely gained sympathy among Baptist preachers these brave heroes of the faith began looking about for the old Landmarks, that many seemed to be disposed to remove. Discovering these they drew again the Baptist lines straight by the Landmarks. This aroused the men who had been swerved by the spirit of Protestant affiliation, but it ended in apparent victory with Southern Baptists, and gave a stability and aggressiveness to the Baptist cause in the South which mark fifty years of Baptist progress unmatched by anything since the days of the Apostles.

The Graves and Pendleton literature tell of the stern nature of the Landmark conflict and the indomitable faith and prowess that we delight to honor. But the spirit of Protestant affiliation had sufficiently impressed its ideas and methods upon the life, and had taken root sufficiently deep to again put forth its leaves and bear its fruits after the passing of these two soldiers. The Landmark idea had been made so great and its principles so potent that affiliationism itself adopted the name and scorns the old Landmark

faith as a new upstart theory among Baptists. But all must be judged by their teachings and practices. Affiliation and Landmarkism cannot both be practiced, because the practice of either is the rejection of the other. This is sufficient to give any one a true and infallible rule to judge among Baptists. It is no new thing at this day to find Baptist preachers loudly claiming to be Landmark Baptists, and then proceed to invite Protestant and Campbellite preachers into their pulpits. Such men either presume on the ignorance of the people, or else they are careless of the truth.

When Pendleton and Graves were called away, they left the battle going, and the forces against them still being Protestantism, Campbellism and Hardshellism. In the tri-cornered conflict comes up, with almost startling suddenness the titanic figure of John Newton Hall. It fell to his lot to combat all these forces. Hardshellism kept comparatively quiet during his life but came stalking forth upon his death. Campbellism, Conventionism (or Affiliationism) and Hardshellism rejoiced at his departure. They felt that a common foe had been removed.

It is expedient here, and fair to all, that we briefly define the species of Conventionism opposed by Dr. Hall. Here we set forth the principle of conventionism rather than its multi-form expression. The real convention principles are papal, and have come through Protestantism, and by affiliation into the Baptist life. The principle as fully expressed, has the individual as the



unit of organization, and money as the basis of representation. The convention is formed exactly like any other stock or trust company. Those paying \$250 have a voting privilege, as a stockholder having one share. These stockholders meet, elect a board of directors; this board elects a president, a vice-president, secretary and treasurer. This board of directors selects a general manager called a corresponding secretary. This man manages the whole business of the concern. This secretary then appeals to the churches for money for this corporation to do business on. If the individual represented his own money, and the business was done on the stock thus paid in, the case would be somewhat different, but it is all money given by the churches. This board of directors elects its missionaries, selects their fields, controls them while on their fields and dismisses them at will. The church does nothing but furnish the money.

Under this plan has grown up a system of combined religious, educational and benevolent enterprise entirely outside of and beyond the control of the church and New Testament law. The convention being sovereign in itself, dictates the terms of membership, and no church action can affect it. Nothing but so many dollars can gain a seat in this body. Church Authority cannot seat a messenger without money, but the money will procure a seat without church authority. This is because the law of the convention is above that of the church which furnishes the money. This principle leaves nothing in the hands or the control

of the church, either educational, philanthropic or evangelistic. These are all controlled by convention agencies, as are, indeed, the churches themselves.

This conventionism is contrary to the democratic principles taught and enjoined by New Testament law and believed and advocated by Baptists in all ages. Men always insist on putting the power in the hands of a despotism, or an oligarchy, putting the authority and control in the hands of one man, or a few men. The New Testament law puts the sovereignty into the hands of the people. One is the centralization of authority, the other the dissemination of authority. The liberties of the Baptists depend upon the sustaining of the latter law, which makes the church supreme authority.

The growth, strength and spirit of conventionism began some years ago to cause a restlessness and feeling of apprehension and discontent among Baptists who still believed in the sovereignty, liberty and efficiency of the churches, and who disbelieved in affiliation. Conspicuous among, and in the very thick of the fight, for the prerogatives of the church, there waved a Flag, with a mighty soldier grasping its staff with one hand and wielding the sword of the Spirit with the other. This man was the hero of this volume, who had come to the kingdom for such a time as this.

That conventionism is the fruits of affiliation is seen in the fact that highly developed convention churches are affiliationists. Campbellites



and pedoes, and Hardshells even, will be received into their pulpits, while Landmark Baptists are shut out. "Union meetings" are getting to be common with convention Baptists. The papal idea of conquest is also dominant among them.

Dr. Hall did not object to conventions and boards as such. Conventions may be only the convening of messengers of an association of churches. Boards may be committees appointed by the churches to carry out the will of the churches. Any system that recognizes the sovereignty of the churches had his approbation. He opposed that which shut the churches and their supreme authority out of the general bodies and made money the basis of representation, instead of church authority. He stood on the middle ground between radical conventionism, as seen in the Southern Baptist Convention, on the one hand, and the radical anti-conventionism as seen in extreme Gospel Missioners of non-organization type on the other hand, recognizing the good and true that he saw in each and opposing what he considered the wrong in both.

The purity of our denominational literature was always a matter of special interest and effort on Dr. Hall's part. His war on the "Lydia's Baby" incident well commemorates this.

As soon as Dr. Hall raised his Flag on the parapets of truth, and buckled on the armor, he was attacked from every quarter — convention, Hardshell, Campbellite, Protestant and infidel — being attacked even scurrilously by supposed friends. How well he fought and bore aloft the

symbol of the rights of the church, and the maintenance of her Christ-given liberties and doctrines, the pages of this volume will set forth.

“Sleep on, hero, the glories of thy conflict cast a halo round about thy resting.”

#### CHAPTER IV.

### AN OLD LANDMARK RESET.

#### *Ought Baptists to Invite Pedobaptists to Preach in Their Pulpits?*

J. M. PENDLETON.

In the discussion of this question opinions which have originated from our feelings and partialities should, as far as possible, be discarded. An honest and an earnest desire to know the truth should gain ascendancy of the heart; for then there will be a willingness to adopt the conclusions to which the truth leads. "Buy the truth and sell it not," is the language of reason as well as revelation. There is no advantage in error. So far from it, it is mischievous, hurtful, pernicious. A false principle in science operates injuriously until its unsoundness is detected. An error committed in laying the foundation of a government diffuses its influence throughout the superstructure reared on that foundation. Error can never be harmless, and even should it be apparently so, it is owing to the counteracting presence and operation of truth. There is no faith so important as that which God has revealed in his word. All other truth yields to the superior value of truth divine. The injunction—"Buy the truth and sell it not"—is eminently wise. The

truth is a jewel of such transcendent worth that it ought to be bought at any price and sold at no price. Let him who secures this jewel retain it. Let him not consider its alienation from him a possible thing. Let life be surrendered rather.

The question, Ought Baptists to recognize Pedobaptist preachers as gospel ministers?—must receive either an affirmative or negative answer. It does not admit an ambiguous response. The truth is in the affirmative or negative. And the writer will aim to show that truth requires the question to be answered negatively. Some, perhaps, will say there is great uncharitableness in my object, and that nothing but bigotry could prompt me to attempt the execution of such an object. Others in their sudden astonishment will probably say, “He is beside himself.” And others still may exclaim, “He is throwing himself beyond the circumference of the sympathies of all *evangelical* denominations.” “But none of these things move me.” With me it is a very small thing that I should be judged of man’s judgment: he that judgeth me is the Lord.” \* \* \* \* \*

In this day of spurious liberality and false charity much is said about *evangelical* denominations and *evangelical* churches. What is an evangelical denomination? A denomination whose faith and practice correspond with the gospel. What is an evangelical church? A church formed according to the New Testament model. Pedobaptist denominations, therefore, are not evangelical. Pedobaptist churches, as they are called, are not evangelical. There is supposed to be a

wonderful virtue in the epithet *evangelical*. It is used as a balm for many a wound, as a plaster for many a sore. Its application to a denomination is thought to bring the denomination at once within the pale of respectability and fellowship. It is used with an injurious latitude of meaning. It gives currency to many doctrines and practices which deserve emphatic condemnation. "Evangelical Alliances," so called, may, for aught I know, have done some good; but there is danger lest they infuse greater vitality and energy into the errors of those who enter into the copartnership. The religious nomenclature of the age requires serious revision. It is high time to call things by names expressive of their properties. The language of Ashdod should not be heard within the precincts of Zion. Nor should the language of Zion be employed in describing what belongs to Ashdod. More, perhaps, is meant by "the form of sound words," than most persons imagine. But to return from this apparent digression.

If Pedobaptist Societies are not churches of Christ, whence do their ministers derive their authority to preach? Is there any scriptural authority which does not come through a church of Christ? And if Pedobaptist ministers are not in Christian churches, have they any right to preach? That is to say, have they any authority *according to the gospel*? They are doubtless authorized by the forms and regulations of their respective societies. But do they act under a commission, some of the injunctions of which



they utterly disregard. The ordinance of baptism in its action and subject they pervert. They change the order of the ascending Savior's last commission, and administer what they call baptism to infants who give no proof of discipleship, and who are naturally incapable of going through the process of discipleship. Are we at liberty to bid those men "God speed" and aid them in deceiving the world, by acknowledging their societies as churches, and themselves as veritable gospel ministers, who invert the order established by the Head of the Church?

Would Pedobaptists recognize as a minister of Christ a good man whom they consider unbaptized, and consequently disconnected from what they would term every "branch of the church?" They would not. They would say to such a man, "We would not judge your heart—we do not deny your piety, etc., but we cannot countenance you as a preacher as long as you remain unbaptized and sustain no ecclesiastical relation." This is in substance what they would say, and I ask if Baptists should not look on Pedobaptist ministers just as the latter would look on unbaptized men who might choose to go forth and preach? If Pedobaptists are unwilling to recognize as ministers of the gospel men who, in their judgment have ever been baptized, why should Baptists be expected to do so? Consistency, so far from requiring it, requires the very opposite. Pedobaptists cannot reasonably complain of us, for in this we act on the principle which their practice sanctions. Believing their preachers unbaptized.



we cannot with the shadow of propriety recognize them as gospel ministers. If Jesus Christ intended that his ministers should be the servants of the church—and have the sanction of the church in their work—who can be a minister of Christ, according to the gospel, without belonging to the church? No one will say that a church can send forth a man to preach who does not belong to her body, and over whom she has no jurisdiction. The writer does not say there are not pious, devoted men in the Pedobaptist ministry, but he denies that they have scriptural authority to preach. He denies in reference to them just what they would deny in reference to a pious Quaker minister. The so-called baptism of a Pedobaptist preacher is no more authority for preaching than the no baptism of a Quaker. The former is as evidently out of the church as the latter. It is as well to discard an ordinance altogether as to pervert and caricature it. Neither Pedobaptists nor Quakers have baptism among them, and “where there is no baptism there are no visible churches.”

Now, if Pedobaptist preachers do not belong to the church of Christ, they ought not to be recognized as ministers of Christ. But they are so recognized wherever Baptist ministers invite them to preach or exchange pulpits with them. As to calling them to pray, it is a different matter; for men ought to pray whether they are in the church or not. “But to invite them *into our pulpits to pray*, is to recognize them before the world as gospel ministers, since custom conse-

crates the pulpit to acknowledged gospel ministers, and therefore, when we act with them in a ministerial capacity, speak of them as gospel ministers, or receive their acts as those of gospel ministers, we plainly and "more loudly than with trumpet tongue," proclaim them gospel ministers, and consequently their societies as gospel churches—and if so why not commune with them?"—J. R. Graves. But they ought not to preach unless they have membership in the church of Christ. To this all will agree who have scriptural baptism, as well as those who substitute it for that which is no baptism. Baptists and Pedobaptists differ materially. Their views are totally dissimilar as to the design of baptism, the elements that enter into the composition of a gospel church, the form of government, etc. These differences are by no means non-essential; but a recognition of Pedobaptist preachers as gospel ministers is a virtual proclamation of their non-essentiality. The people so understand it. They are ready to say that there can be no material differences between the views of ministers who exchange pulpits and perform other acts of ministerial recognition. And thus the custom of exchanging pulpits, originating, as it probably did, in the excess of an unscriptural charity, has a tendency to obliterate the line of demarcation between truth and error. Many a man no doubt has become a Pedopabtist because Baptists have so acted as to make the impression that there is no great difference between them and their opponents. Alas, that there are some Baptists whose

disposition to compromise with adversaries leads them to act as if they were not only ashamed of their distinctive principles, but wished everybody else to be. I am heartily ashamed of such Baptists.

If it is not absurd to suppose such a thing, let it be supposed that there were persons in the apostolic times corresponding to modern Pedobaptists. Can any Baptists believe that Paul, beholding the practices of such persons—seeing the sprinkling of infants substituted for the immersion of believers—would recognize the ministers of such sects as ministers of Christ, acting according to the gospel? Surely not. Paul would have protested against such a caricature of the Christian system. He would have said to such ministers, “Will ye not cease to pervert the right ways of the Lord?” The great apostle would have done nothing that could have been construed into a connivance at error. And why should Baptists now?

We have reasons “to thank God and take courage” that our number in the United States is now over 4,000,000 members, and that it is constantly increasing. But would we not have been much more numerous than we are if we had had no more religious intercourse with Pedobaptists in the days of the persecution in Virginia and Massachusetts? There cannot be a rational doubt of it. All compromises with Pedobaptists have been disadvantageous to Baptists, and they will always be. These dishonorable compromises have ever involved an implied understanding that

Baptists were not to preach the whole truth on the subject of baptism. The teachings of the New Testament on this subject are held in abeyance. No man, it is true, can preach the whole gospel and leave baptism out; but in these Union Meetings it is thought best to leave it out for the sake of harmonious co-operation. It is to be hoped that the day of these Union Meetings is passed away, never to return. It is time for it to be understood that Baptists and Pedobaptists can not "walk together," because they are not "agreed." The impossibility of "walking together" without agreement was recognized in the days of the prophets, and why should there be a vain effort to make an impossibility *then* a possibility *now*? Every such effort is unwise, and involves on the part of Baptists a sacrifice of principle.

It is often said by Pedobaptists that Baptists act inconsistently in inviting their ministers to preach with them, while they fail to recognize them at the Lord's table. I acknowledge the inconsistency. It is a flagrant inconsistency. No one ought to deny it. Booth, in his "Vindication of the Baptists from the charge of Bigotry in refusing to commune with Pedobaptists at the Lord's table," does not and cannot refute this charge of inconsistency. It defies refutation, and the only way to dispose of it is to take away the foundation on which it rests. Let Baptists cease to recognize Pedobaptist preachers as ministers of the gospel, by inviting them to preach, and the charge of inconsistency will be heard no more.



Our refusal to commune with Pedobaptists grows out of the fact that they are unbaptized, and out of the church. We say they have no right to commune as unbaptized persons. Pedobaptists, however, have as much right to commune unbaptized as they have to preach unbaptized. That is to say, they have no right to do either. The Baptist argument on "Communion" possesses great power, but it is paralyzed whenever Pedobaptists can say, "You invite our ministers to your pulpits, but you do not invite us to commune with you." Let Baptists repudiate the inconsistency that most of them have been guilty of for half a century, and then their Defense of Close Communion will be perfectly triumphant. It will stand a tower of strength, against which Pedobaptists will vainly turn their artillery. No Baptist who recognizes Pedobaptist preachers as ministers will ever write a consistent Treatise on Communion. It is high time for all our brethren to know this. Consistency requires that while we fail to invite Pedobaptists to the Lord's table, we should not maintain ministerial intercourse with their preachers.

And another thing follows: The official acts of Pedobaptist preachers have no validity in them. Their falsely so-called baptisms are a nullity. Immersions administered by them ought to be repudiated by Baptists. How is it? Pedobaptist ministers are not in the visible kingdom of Christ. How then can they induct others into it by baptism? Can they introduce others where

they have not gone themselves? Would it not be a violation of all governmental analogies to allow those to act as officers of a kingdom who are not citizens of that kingdom? It may be argued that in case of necessity an irregular act is not an invalid act. As to immersions by Pedobaptist preachers there is no necessity, and never was. There are Baptist ministers enough to administer baptism, and they love to do it. It is high time for those who ridicule immersion and yet perform it rather than lose a valuable member, to be discountenanced. They deserve the contempt of all honorable men. They are willing, for selfish and sectarian purposes, to perform an act in the name of the Sacred Three, and yet make light of that act! Such men I leave in the hands of a merciful God.

I have now attempted to establish the position that Baptists ought not to recognize Pedobaptist preachers as gospel ministers. Whether I have accomplished my object, I leave for others to say. In conclusion, I will notice some of the objections which will probably be urged against the view here presented. Pedobaptists will say, This doctrine repels us from our "Baptist brethren." The time has been when this would have been a recommendation of rather than an objection to the doctrine. In other days repulsion from, was considered more desirable than attraction to, "Baptist brethren." The sentiment was once fearfully prevalent that Baptists were more worthy of prisons, fagots and death, than of pulpits and communion tables. What country has



not witnessed their martyr sufferings? What soil has not been stained with their blood? They have been persecuted by Rome Pagan and by Rome Papal; for the latter inherited all the cruelty of the former. Rome has ever found FIRE her most effectual argument.

In the early part of the sixteenth century the light of Luther's reformation began to dawn on Europe, and Baptists probably began to flatter themselves that the days of persecution were ended. But this was not so. Luther was not their friend—Zunglius thought them worthy of death—and the true idea of religious liberty never entered Calvin's mind. These eminent Reformers were in several respects more nearly allied to Romanists than to Baptists.

And who does not know that Protestant England has had a prominent agency in the work of persecution? Who does not remember the inhuman saying of Rogers at the burning of a Baptist? "Burning alive," said he, "was no cruel death, but easy enough."

It seems from testimony not to be disputed that Edward Wightman was the last person "that suffered this cruel kind of death (burning) in England; and it may be remarked, that William Sawtre, the first that suffered in that manner for his religious opinions was supposed to have denied infant baptism; so that this sect had the honor both of leading the way, and bringing up the rear of all the martyrs who were burnt alive in England, as well as that great number of those who suffered this death for their religion, in the

two hundred years between, were of this denomination."

This is Pedobaptist testimony, and let it speak for itself.

Who has not read the story of Baptist suffering in the Colony of Virginia before the Revolution? There are persons now alive whose ancestors preached through prison grates in that renowned commonwealth. And the sterile soil of Massachusetts has been enriched with Baptist blood. Puritans shed it—men who braved the dangers of the deep that they might enjoy religious liberty, and since then Baptists have risen in the scale of respectability that sects, which once looked upon them with disdain, now court alliance with them. Beware, Baptists, beware. Whipping and fining and imprisonment are not the only methods by which you can be injured. There is the embrace of apparent love which is the embrace of death. Error loves to ally itself to truth and the interests of truth suffer by every such alliance.

It will probably be said the position of the author of this treatise is in conflict with the charity of the gospel. If so, "it is a grievous fault." There is no term used more frequently than charity—there is none more strangely misunderstood. A man of charity is generally supposed to possess what are termed "liberal principles," and those who have these liberal principles, in nine cases out of ten, have no fixed principles at all. "Charity rejoiceth IN THE TRUTH." That is a spurious charity which does not recognize truth

as a jewel of priceless value. It is a misfortune that the severance of truth and charity has ever been considered a possible thing.

True charity will prompt Baptists not to connive at the errors of Pedobaptists, but to protest perpetually against those errors. And this is done most effectually by a decided advocacy of the truth and an emphatic condemnation of whatever militates against it. How can Baptists utter a consistent, sensible, effective protest against the many errors of Pedobaptism if they recognize Pedobaptist preachers as gospel ministers? It cannot be done. But a refusal to recognize them in this capacity is an impressive condemnation of their errors. True charity prompts this course.

Some faint-hearted Baptists may say that if the sentiment advocated by the writer is made practical it will bring great unpopularity and odium on the Baptist denomination. This objection is scarcely worthy of consideration. The question refers not to unpopularity and odium, but to right and truth. What is right? is the inquiry. What does a jealous maintenance of truth demand of us? Popularity is a bauble, dependent for its existence on the capricious direction public opinion takes. Jesus, our Savior, was unpopular. His doctrines were unpopular. The first Christians were unpopular. We shall have illustrious predecessors in unpopularity. And the advantage of our consistency will more than neutralize the disadvantages of unpopularity.

Odium! What Baptist is afraid of odium? If our people are not yet familiarized with it they

ought to be; for the very day Paul was taken a prisoner to Rome our sect "was everywhere spoken against." There has been time enough and opportunity enough from then until now to learn to bear odium patiently. Light is adapted to the eye—sound to the ear—birds to the air—fishes to the water and Baptists to odium. There is no cause of complaint.

It will probably be said that the tendency of these views will be to interfere with the social relations of neighborhoods and communities? The writer thinks otherwise. Why should there be any rupture of social ties? There is no necessity for it. I will illustrate: The officers of Masonic Lodges are not invited into Odd Fellows Halls and vice versa. This is no interference with the social relations of the two orders.

Episcopal preachers do not recognize the preachers of other denominations as gospel ministers, nor do I know that the social relations of neighborhoods are affected thereby. There is no good reason why they should be. I would have Baptists, as neighbors and citizens, to exemplify every social virtue; but let them not do that which will inevitably be construed into a connivance at what they deem material errors. The question must be, WHAT IS RIGHT? *And* THEY MUST DARE TO DO RIGHT, LET THE CONSEQUENCES BE AS THEY MAY.

Of reformers, alias Campbellites, I have said nothing, because, as they reject infant baptism they cannot be placed in the same class with Pedobaptists. Important arguments, conclusive

against the latter, would be without force or pertinency in their application to the former. I take it for granted that ministerial and religious intercourse between Baptists and Campbellites would be utterly unjustifiable. They differ fundamentally in their views of repentance, faith, regeneration, justification, the influences of the Holy Spirit, the design of baptism, etc., etc. They are not "agreed," and they cannot walk together. An attempt to do so would involve deep hypocrisy and a culpable sacrifice of principle.

If, for the sentiments presented in this treatise, the author should be stigmatized as a bigot, while the justice of the charge is positively denied, he is willing, if need be, to wear the stigma till death shall efface it.

Bowling Green, Ky.



## CHAPTER V.

# THE EVILS OF RELIGIOUS LIBERALISM..

BY JUDSON TAYLOR.

Liberalism has taken the place of persecution. Persecution killed men, but prospered the cause; whilst Liberalism kills the cause by flattering men into compromises. Persecuted Truth has survived in all ages, but Compromised Truth never survives the fatal tragedy in which the voice of God is only made equal to the voice of human tradition. Persecution is the act of an enemy against the truth, but Compromise is the act of a professed friend. God engages to counteract and overrule opposition, but heaven has no promise for that ill that deliberately sacrifices the truth of God, either from fear or for the applause of men. So of the two, Persecution is far preferable to the Liberalism that claims the various denominations of the times as all "churches" or "branches" of the church of Christ.

While the Baptists stood the raging blast of the Pope for more than a thousand years, yet it is a fact many of our churches are now shorn of all their strength whilst sleeping upon the lap of this bewitching Delilah of the nineteenth century. But the song is so sweet and the lap is so

fragrant that thousands of silly Baptists throw aside the habiliments of their strength and lull down into the sweet but deathly sleep of popular "Liberalism" of the day. "Not to speak against the religious opinions of others," has become the IDEAL of this age—claiming to display the highest finish in Christian etiquette. Had they equipped the Apostle Paul with this sort of cheap heraldry, he would have escaped all those "bonds and imprisonments" he so constantly suffered "for Christ's sake." But were Paul here today, he would prefer persecution rather than sit gracefully primed in the most magnificent gate of smiling applause, sweetly fellowshiping seven faiths DIFFERING from each other, and yet all claiming to be the church of Christ. This is the error of the age. In the very nature of the case, such a thing as fellowship between warlike faiths cannot exist, only in a diseased fancy; for if you believe a thing, you don't believe its opposite; or if you love a teaching, you necessarily disapprove of all that is contrary to it. The Baptists and Roman Catholics for more than ten centuries prior to the days of Martin Luther, were the immediate opposites to each other in all their faith and practice; and there was, consequently, no such things known in all that long period as "Liberalism." True Baptists have ever maintained charity for men, but none whatever for ERROR.

There ought to be no affiliation between error and truth. There was not one particle of compromise between Christ and the miserable traditions of the Jews of his day. Paul fought

the Apostle Peter "face to face, giving place by subjection, no, not for an hour," just because Peter's Liberalism would have been the death knell to the prosperity of the gospel. Hence, in its very first appearance in the church at Antioch, Paul and others administered a death blow to the trouble.

Whilst Christ and the apostles loved souls, they in no case showed courtesy to the errors taught by those souls. Let us, therefore, set forward in this matter by discriminating between the true and false charity, or false love. "Charity that suffereth long and is kind" is certainly the most noble thing that goes abroad upon the face of the earth. It came right out of the best courts of heaven to people this globe with sons of glory, who are to rank above angels, and gather around them the richest estates of Him who is sole heir of boundless treasures. But how unlike, both in character and destiny, is the false charity of this time-serving and "sect"-adoring age. Religious Liberalism is not this "charity that thinketh no evil;" but when unmasked is seen to be love for self that thinketh to sell the truth of God, and buy therewith the applause of men.

True "charity REJOICETH in the truth," but much that is called charity these times is ashamed of the truth, and rebukes it for being harsh in tone and outlandish in conduct.

True charity looks upon the word of God as its eternal support; but Religious Liberalism has more trouble with the Bible than it has with all the errors of the age in which it lives. Why?

Because it sets out to befriend all the denominations of the times; whereas, the Bible only endorses the "One Body," the church of Christ; rebuking all things unlike it.

If Jesus and the "twelve" were here today, their plainness of speech would run the religious denominations of the times raving mad; and it would not be twelve months till North America would be afire with religious controversy. This is not an age of plain and faithful dealing, but it is an age pre-eminently of false Liberalism, growing rank as weeds ten feet high! The devil, who is the religious (?) liar of the universe, has changed his tactics, and now makes it his business to persuade the "holy saints" to quit their quarreling with each other. It is the high prerogative of this modern Religiousness to rebuke any man who now-a-days dares to say there is only ONE Lord, ONE faith, and ONE baptism; at the same time to award highest premiums to that man or that sect who can fellowship the greatest number of faiths and the greatest number of churches. Never, till now, did Satan claim seven times seventy churches(?) for the "Bride of Christ." Since the days of Luther, Calvin, Wesley, Henry the Eighth, Campbell, etc., instead of being CATHOLICS many are "Protestants" occupying half way ground between Roman Catholics and Baptists, who, with uncompromising zeal for the pure doctrines of the gospel, endured the bloody wars of Popedom for more than a thousand years. Protestants are in miserable business when they take a Catholic by one arm







tesies on the Pope of Rome by giving him direct credit for more than half of the doctrines they teach; for "partial depravity," "infant membership," "sprinkling and pouring," "falling from grace," "baptismal remission," "an unconverted membership," and an "undemocratic church government" were all taught by Catholics and bitterly opposed by Baptists many hundred years before Luther, Calvin, Wesley or Campbell brought forth their respective churches to help the Pope teach the self-same doctrines.

Or, if they continue to press upon us Baptists their wonderful PEACE gospel, we suggest that they acknowledge our supreme devotion to the Word of God in the ages past, when to speak the truth was but to die, and not to speak was to leave the world in total darkness. This late invention speaks on this wise: "We Liberalists are not so anxious to endorse you Baptists as we are for you Baptists to indorse us." Liberalism never was at all liberal toward Baptists, but never ceases its cries for us to endorse many things at war with our quickened consciences. It is the trick of the age, and was gotten up for one of two purposes, viz: Either to seduce the Baptists from the faith from which Roman Catholics tried in vain to drive us by murdering our millions; or it was intended to slur us because we will not and cannot endorse other denominations as churches of Christ. It is masked ERROR, and its business is to destroy what dungeons, stakes, fires, imprisonments and deaths in every horrid form failed to do, and that after a vigor-

cus war of unrelenting cruelty for more than a thousand years.

Satan manages all these things, transforming himself into an angel of light, and has never yet failed to unite the world against the doctrines of Paul. Baptists teach, and have always taught, beginning with John the Baptist, that there is but ONE line of faith and practice, and all else are of men. It is utter ignorance, nonsense and depraved foolishness to talk about Catholics, Methodists and Baptists all being churches of Christ—to talk of Mormons, Campbellites and Universalists being New Testament churches, sisters to the church which was at Jerusalem. Two denominations differing in CARDINAL doctrines CAN NOT be one and the same; and if one is a church of Christ the other is not. If a Methodist society is a church of Christ, the Baptist Church is not, for we reject their baby membership, their sprinkling and their “episcopal form of government,” to say nothing of forty other differences between us. It is simply folly in the Methodists to pretend to claim us as a church of Christ, seeing we utterly reject most all they teach; and, in fact, such a proposition is not only ridiculous, but savors of great inconsistency.

The doctrine of pardon, the doctrine of baptism and the doctrine of church government being FUNDAMENTAL doctrines, and these doctrines, as taught by the denominations of the day being unlike the teaching of Paul on the same subject, causes that sect to fall short of being a church of Christ. So if sprinkling is not the baptism prac-

ticed by John the Baptist, Jesus Christ and the apostles; and if baby membership is contrary to the teachings of the gospel, and if men must be truly saved before they are ready for baptism or church membership, then those denominations who practice these things are not churches of Christ. But it is the pompous boast of Liberalism that all these societies are churches of Christ, differ as much as they may from each other or from the word of God.

Liberalists say "sprinkling," "pouring," or immersion is baptism. The gospel knows but one baptism, and if immersion is gospel baptism then nothing else is. Liberalism says a BABE may be baptized, A SEEKER may be baptized and a truly converted man may be baptized, but the gospel knows of but ONE subject for baptism, and if that subject is a converted soul then no one else is. So this false friendship, in attempting to show charity to men, has endorsed the errors of men. Christ had charity for men, but not for errors. So of Stephen and of Paul. Their hearts yearned with unquenchable love for the souls of men, but they preferred to die rather than show one particle of charity to their errors. The gospel is full of love to the souls of men, but never yet showed the least resemblance of allowance for the errors of its subjects.

It is the greatest blunder of this or any age to endorse a Liberalism that espouses errors just for the sake of union; for such a union will yet end in riot. It is the greatest move that Satan was ever allowed to make against the gospel of all

grace. No man can serve Christ by fellowshiping a doctrine not of Christ. Charity is for men, but not for the unscriptural doctrines; and the Liberalism that feigns fellowship for the diverse teachings of the many sects is the most marvelous monstrosity ever allowed to deal with the sons of men. It is meaner than downright Paganism, for it attempts to cover up and to shield ACKNOWLEDGED errors. Now, in view of all this, who cannot admire the conduct of Baptists in past ages, enjoying the most sublime charity for men, but dying by the millions rather than endorse known and acknowledged errors. To this day they should know no compromise, but denounce the errors of Christendom as readily as they would the superstitions and idolatries of heathendom.

If this vaunting benevolence wishes to show us any favor, it has in its power to honor us as it never honored any people. Let it concede that Baptists have in past ages, and do to this day, teach the following great doctrines, which make up the weight and substance of the whole Bible. They are as follows: 1. The total ruin of men in the fall. 2. The sovereignty of the Holy Spirit in conversion. 3. Salvation ALONE by faith in Christ. 4. Baptism ALONE for the regenerate. 5. Baptism ALONE by immersion. 6. Church membership ALONE for the immersed believer. 7. Church government alone by the whole membership. If these Liberalists are fond of showing us courtesies, let them do what is easy to do and hard not to do, and that is, let them be so



magnanimous as to confess Baptists taught these doctrines 1,500 years before the "branches" of the church of Christ had formed a bud. Get a Liberalist to confess these things, will you? Many of them grow angry at the thought of giving us such hoary honors, and at once strike out our history and take up the Catholic church with which to run back to the apostles' day. No well informed Baptist expects anything at the hands of this modern church-making and church-trying monopoly. Who hates immersion worse than the man who demands of us to acknowledge his sprinkling? If Liberalism is truly charitable why will it not allow Baptists to enjoy their conscientious views on the subject of the Lord's Supper instead of persecuting us to death because of the unanswerable defense of our faith and practices? Liberalism is in many respects the most illiberal thing of this age, and it is high time these facts were clearly understood.

Our enemies filled all Europe with blood because they hated our doctrines; and martyrs by the million have died because they loved our doctrines more than the applause of men. Oh, read our wonderful history to attest the statement just made. Hence, for the various churches of the times to take the one-half of the Pope's doctrines, without giving him credit, and then to run to us Baptists to press upon us to endorse them after having shed rivers of blood in opposing them, is the wildest scheme ever devised by the bickering hates and proselyting jealousy of the nineteenth century.



Just let the gospel refuse to fall in line and shout praises to the seven different faiths on which seven different churches are based, and the Liberalists of the day are the first to stone him who dares to defend such a gospel.

Again: What honors this blubbering benevolence could do the Pope of Rome if it were their business to GIVE, rather than to receive honors from others. How consistently they could honor "His Holiness" who furnished them more than half of all they teach. For be it told over and over and announced from time to time that "baby membership," "sprinkling and pouring," "baptismal salvation," "partial depravity," "falling from grace" and an undemocratic church government," are all Roman Catholic doctrines.

Let such as teach these doctrines, if they wish to make a flourish of their much-paraded Liberalism, call upon His Holiness and say, "Father Pope, we thank thee for all those convenient doctrines invented by thy wisdom and kept alive for our coming in spite of the heretics who denounced them and died of holy stubbornness rather than submit. Even so, Holy Mother church for so it seemed good in thy sight to put away a foe common to us both and thus preserve the dictrines by which we are so closely allied to each other and to you."

No doubt in my mind Methodists, Presbyterians, Campbellites and various other denominations very much like them, have in their midst many truly regenerate men and women, whom God has saved IN SPITE of their printed doctrines:

but they are as destitute of a gospel communion and a divinely appointed church polity, as is the Order of Odd Fellows; for if you miss these things you miss them clear, since the gospel accepts no such thing as a substitute for truth, or a substitute for obedience. Millions of men are therefore wasting their lives upon the dogmas of the Pope, and which being renewed in heart as we confess many of them are, their souls will be "saved so as by fire," but all such "works" as defending the Pope's inventions will be burned up extracting in its fall every "lie" it has furnished the various Protestant denominations of this or any other country. It will yet become patent that the errors of Christendom came from the "Man of Sin," and all truth through millions of martyrs who died that it might live.

In fact, it is difficult to tell how much all other denominations are indebted to US for the pure and saving doctrine of the gospel. CONVERTED MEMBERSHIP, BELIEVER'S IMMERSION and a DEMOCRATIC CHURCH GOVERNMENT, would have been lost to the world, but for Baptists who held these views through past ages, back to the apostles. The war was between Catholics and Baptists, and when you find grounds of difference between Baptists and other denominations of this land, they are the very doctrines that divided Baptists and Roman Catholics long, long before other denominations had their existence! And anything a Methodist, Presbyterian or Campbellite can do to harmonize Baptists and Catholics, only makes them ridiculous in the eyes of a dis-

criminating world. For instance, a Methodist will "sprinkle a babe" out of respect to a Catholic doctrine; a Presbyterian will take a "babe into his church" according to the practice of Roman Catholics centuries before his church was set up, but he will also receive a converted adult into his church according to the practice of the Baptists; a Campbellite will baptize a subject in order to save him, according to the usage of Catholics many centuries past, and he will also receive into his church one whom Baptists immersed because he was saved. So if you wish to find Catholic and Baptist doctrines mixed in every way conceivable, just acquaint yourselves with the multitude of churches that have since Martin Luther's day, taken their stand somewhere along the line between Roman Catholics and Baptists, and you will find anything that prolific invention and crazed fancy can foist upon the world.

Of course the CHURCH MAKERS that can take Catholic doctrines and Baptist doctrines and mix them so as to stick, are the very doctors to insist on Baptists taking a dose of compromise. But strange as it may seem to their generous souls, neither Catholics nor true Baptists have ever accepted any such treatment. Hence in trying to harmonize the "Church of Christ" with the "great Apostasy" these persons have unharmonized themselves and caused devils to rejoice over the folly of the professed friends of the Lord Jesus.

And yet this is the work of Religious Liberalism, to unite the Catholic world to the Baptist world, by putting the Protestant world right be-

tween the two, and cause truth and error to be married to each other, by the love-making festivities of meddling compromisers!

If such prophets and apostles of old had had some such a compromise they need not have died.

"Oh, that the Baptists could be induced," says this Committee on Conciliation, "to nullify their extreme contrariness by adopting this potent peace measure"—which loves and hates none; which believes everything in general and nothing in particular.

As for me, I would rather see my Baptist brethren weltering in martyrs' blood than have them embrace the many conflicting faiths of the day and call them by the name of the Lord Jesus Christ. Learn wisdom, will you, from the depths of ages as she cries: "Though we, or an angel from heaven, preach any other gospel than that ye have received, let him be ACCURSED!"

Having treated this grave and important subject in this fundamental way thus far, we now turn to some pointed specifications.

The evils of this monstrous Cleverness are many, some of which we will group as follows:

1. It slightly esteems many of the most important doctrines of the Bible.
2. It gives prominence to many of the most fearful errors of the day.
3. It causes the Lord to withdraw his gracious presence.
4. It provokes to wrath as a penalty for compromising away the truth.
5. It retards the growth of the soul that



sells the truth to the applause of men.

6. It greatly hinders the work of converting the nations to God.

7. It has, no doubt, drowned thousands of souls in perdition, that rebukes and faithful teaching would have saved.

8. It removes the grandest opportunities afforded in life to cultivate the noblest heroism.

First, then, Religious Liberalism ignores much of the word of God.

It opposes those who hold to the word of God; for all the "isms" of the day are already at war with the pure doctrines of the gospel of all grace. Methodism, Presbyterianism and Campbellism can walk together pretty well, for they much agree in rejecting many Bible doctrines. When a Baptist becomes love-sick for these "branches" of Christ that slight the doctrines of Christ, that Baptist learns to attach very little importance to these all-important principles. Religious Liberalism, in fact, hurts other denominations but little, but it kills a Baptist outright, and wherever practiced a few years, removes Baptist churches and surrenders the field occupied by them into the hands of this precious Liberalism that so effectually destroys them. All this fearful mischief began when the Baptist sought to please his Pedobaptist neighbors by refusing to contend for what he honestly believed to be true.

So liberalism does not mean that truth must be so liberal as to accept error, and Satan well knew this when he held thousands from the Roman church and set them half way between Cath-



olics and Baptists, through them intending to stop the former fightings and get up a grand feast of HUSH MEATS, thereby giving the victory to the "gates of hell" after they had stormed the city of truth from the year after Christ up to the rise of the racket of Martin Luther.

Secondly. When one becomes a Liberalist he is forced from that day forward to endorse many of the errors of the accommodating times, in which the polish and finish of all etiquette consists in gracefully yielding every man's conscience to the exercise of that sublime liberty that chooses the church of one's fancy. Yea, Liberalism endorses seven errors in one truth. It has almost ceased to be a question of charity for men, and is mainly a matter of charity for the doctrines of men.

This makes it the incurable leprosy of North American Religiousness. It makes a grand summing up of many fine doctrines to entitle a body to that highest of all appellations, "A church of Christ." But Liberalism stands by and sees two denominations destroy well nigh all there is to each other's doctrines, and yet compliments them both as being New Testament churches. Oh, how Christ is lied on in this world where truth has to be learned from Liberalism.

That species of Religious Liberalism that induces a Baptist to join a Methodist or Campbellite church because there was no Baptist church in that community, makes that man endorse it as a true church of the Lord Jesus. Verily, it doth not yet appear how much ignorance it takes to kill

a man. A church of Christ is a body of immersed believers, preaching the same to others, each congregation finding in itself the highest judicial and executive authority on earth, administering from time to time the Lord's Supper to its own members, exhorting them to the spread of the gospel to the end of the earth. So all those Baptists who are led astray by a silly affection for that sort of Liberalism called Open Communion, in that very act ENDORSE the denomination they thus commune with, and could just as well join it as to commune with it; for where one can "commune" they can always join and be perfectly at home with that body as a church of Christ, as none but the church of Christ can set the Supper.

So all of those good, easy, ignorant Baptists in our midst, who talk so lovingly about the "sister denominations" can just as well join them as to make this splendid speech for them; for one sister always was just as much a child of the parent as another. We often find converted men where we do not find a "church of God," and we have Christian fellowship for all who show they love Jesus, be they among Catholics, Mormons or Methodists; and yet we have for them no church fellowship whatever, because they are so wholly unlike ourselves in doctrines and ordinances. Out of hundreds of denominations on earth, the gospel only finds ONE it calls "the body of Christ."

But Liberalism finds divers different organizations and calls them all the faith of Paul and the truth of God. It calls them by the flaming name of "Evangelical Alliance," and woe to the

Baptist who is silly enough to be tied hand and foot by the Evangelical Alliance. Liberalism speaks of all the "preachers" of the time, as "ministers of the gospel," when many of them preach two gospels for the Pope to where they do one for Christ. It speaks of the branches of the church of God, a thing wholly unknown to the Bible. It claims it is infinitely better to belong to any of these thousand and one churches than to be out in the world, just as though a man was not still out in the world when he is simply in a man-made society. To illustrate, we cheerfully grant, if the Episcopalian church is a church of the New Testament, then the Baptist church is not, and to join a Baptist church would leave the one who joined out in the world. All this sort of clever looseness is used by the Devil to impress the young as they come on, that it does not require any specific teachings to be the gospel, nor anything in particular to be a gospel church; and that the gospel in one country is not the gospel in another; or the church of God in one age is not the same as the church of God in another age. So by this sanctified (?) looseness Liberalism teaches a vast amount of religious (?) foolishness, until with all our seeming religious prosperity, there is in fact but little gospel preached to-day that the Apostle Paul would receive as the doctrine of Christ.

Thirdly. But a third evil of "Religious Liberalism" is in this, that *it causes the Lord to withdraw his gracious presence from those that practice such wanton deception. .God keeps company*

*with his truth*, and just to the extent one forsakes that truth, to that extent he is without the Lord's Company. "Lo, I am with you."—WHEN? Answer, when we "teach them all things Christ commanded." The use of God's word secures God's presence, but the use of human traditions drives him away. God is never present when the teachings of the occasion are at war with his revealed word. Furthermore, God is also present when his ordinances are properly administered. Thousands have even felt his presence when a true believer has been immersed, being "buried with Christ in baptism;" but he was never yet present when a babe was to be "sprinkled," or a "sinner baptized to save him." So it is a Bible doctrine—just to the extent one forsakes the truth of God, just to that extent he withdraws his gracious presence from him. To the Bible reader, the history of the Jews for 1,500 years is full of overwhelming proof to this effect.

Fourthly. Nothing is so sure to provoke the wrath of God as the introduction of an evil doctrine. God regards his word as he regards himself, and he regards the "doctrines of devils" as he regards the devils themselves. It was the false doctrines of the Jews that slew them, for God never yet destroyed a people without first looking very closely to their doctrines. Lying, stealing or murder are no more offensive to the Lord than an evil doctrine; for the "traditions of men make void the law of God," whilst murder or adultery cannot do more. To hold an error since we have the Bible, is a high crime against God, and di-



vided Christendom, as it is today, holds to enough error to sink a world to hell.

The great Head of the church sorely threatened "the church in Pergamos" because they "held to the doctrines of Balaam," also the "doctrines of the Nicolaitans." "Doctrines of devils" are as the devils themselves. When a Baptist becomes so kind to all the religious sects of the age as to let their doctrines sit on one knee of his great benevolent lap, let him look out for a thunderbolt from God; for an evil doctrine is an idol; and he who wreaths his brow with light-rings, and throws his thunders from world to world, will yet shake all "isms" loose and cause them to go howling down to the abyss from whence they came.

*The most extravagant sin of the age is to give up the doctrines of the gospel.* It took Christ day and night three years and six months to deliver his truth, whilst it required only six hours upon the cross to suffer for sin. "Grace and truth came by Jesus Christ"—"hear ye him," had in it a world of meaning, till for not hearing him, God destroyed a whole nation of Jews. Christ talked himself to death. It was not what he did, but what he said that killed him. And yet the loose charity of this age, in thousands of cases, will sell Christ's sayings to buy the applause of men. The lowest and least saint in glory, will be that man who pushed aside the doctrine of Christ and took in its stead a command of man. There is not a Bible truth to be found but what is bitterly denied by one or more



of the so-called churches of this church-making age, and yet Liberalism has a hand of strong fellowship for it all. Christ "came to send a sword" and to "kindle a fire;" but the ideal of this age seems to be to break the sword and put out the fire.

I feel sorry for that community where four different denominations are all in perfect peace and loving quietude, *for it is besotted with error*, and if one of the denominations is the "church of God" it shows clearly they are not preaching the gospel they hold, for the truth never will fail to arouse opposition. In that town the church of God is sure to be the FIRST one of the four that will die! for compromised truth of all things brings death most speedily.

*If error holds her peace, nothing is lost; but if truth holds her peace, all is lost;* and what truth lost, error gained without one struggle. I was once "interviewed" as to becoming pastor of a certain church, and this question was propounded to me by several of the leading ones in the church: "HOW DO YOU GET ALONG WITH OTHER DENOMINATIONS?"

I did then and shall ever look upon it as the strangest question ever propounded by mortal man; for to *endorse their errors would be to commit treason against God; and to preach my sentiments would be direct antagonism to theirs.* "Except two be agreed they CANNOT walk together"—and everybody knows it. If I hold an error and a Methodist brother holds the truth on that subject, his truth is destined to destroy

my error, and the sooner the better. If sprinkling his child SAVES it, then my babe that died, went to hell. The Methodists feeling so on this subject are guilty before God, if they hold their peace, for holding their peace will let souls be lost that might be saved. If immersing a man in order to his salvation is the gospel, then I say the Campbellites cannot hold their peace a day nor an hour, for if immersion be essential to salvation, as they verily teach, then thousands of Pedobaptists will certainly be lost. So to withhold the truth is not only a high crime against God, but the highest crime that can be committed against our fellowman. And for this reason, we believe the wrath of God will certainly be visited against the schemes of this age to make unhallowed peace with divers conflicting faiths. O, my God, make me a "good and faithful minister of Jesus Christ;" help me "earnestly to contend for the faith," so in a dying day I may utter that finest of all human sayings, "I have fought a good fight, I have kept the faith," for only such look forward to a "crown of eternal rejoicing." Let the people ever "try those who say they are Jews and are not, but do lie," by blowing hard the gospel fan against the huge chaff piles of sects and isms, till the "floor is thoroughly cleansed."

Fifthly. Religious Liberalism stunts the growth of the child of God, and hushes up the truth to secure the praise of men. The more the Apostles preached the doctrine of the resurrection, so offensive to the Jews, the more the churches of Christ everywhere grew and pros-

pered. But when Judaizing Teachers, the Compromisers of that age, followed the Apostles with their Liberalism, the self same churches dwindled. It is so everywhere, and always, for doctrines make the food of God's people and always of very necessity, go before practice. This is the milk for the babe and the meat for the strong man, whereby they both grow. The church in Jerusalem "continued in the Apostles' doctrine," and as a result the Lord added to it daily the saved. The soul is always lean just in proportion as it rejected the DOCTRINES of the gospel.

I never yet knew a man that was afraid to speak the whole gospel to become a pillar in the church of God. And when and wherever you find a half-starved soul in Baptist ranks, call for the facts in the case and it will be revealed that that man is in sympathy with all other denominations around him; for a Baptist always hushes down on doctrines just to the extent he falls love-sick with other denominations. Be it known and be it stated in this connection, the world is today indebted to our faithfulness for a "CONVERTED CHURCH;" for Catholicism brings all into the church, whilst babes, and they, of course, grow up in sin, till the world in this way is crowded right into the church without being regenerated. Being in the church and believing it is the CHURCH THAT SAVES them, of course a change of heart is never once thought of or mentioned by the Catholics after the babe is, by baptism, brought into the "Catholic" church—which in the Bible is called the "Mother of Harlots," and many

other hard and dreadful names.

So infant baptism is the **PILLAR** of Popery. It is also the master **LIE** of earth. Now if Methodists and Presbyterians, with others who hold to "baby membership" and "infant sprinkling," will just **HOLD** to it, it will soon put them right where it put and kept the Catholics for more than a thousand years past. If they believed sprinkling the babe into the church **SAVED** it, then it will never need to be saved by repentance and faith in Christ. So if all the Pedobaptists of this country will just stick to "**BABY MEMBERSHIP**" they will soon have no other sort, and their children will grow up with no other religion but what they received by being "sprinkled" or "poured" into the church. So that leaves the Baptists through all the ages past, and in the age present, to stand all **ALONE** in contending for a **CONVERTED** church—a church whose members were regenerated in answer to prayer and faith. Doubtless, many Pedobaptists are truly converted men and women, but they had to "go back on their infant baptism" before they got it. When they grow up and learn that "being sprinkled when babes and brought into the church thereby" still leave them to repent and be saved **AFTER** they come to years of accountability, they then **ENDORSE BAPTIST TEACHING**. So they were saved when babes according to Catholic doctrines of "infant membership" and saved again when adults, according to the faith and practice of Baptists in all ages. The truth is, Baptists are right, all others being judges; for



sooner or later, one way or another, Baptist doctrines are received as gospel doctrines by the various Protestant denominations of the land. All others endorse us, but we cannot endorse any—THEREFORE WE ARE SELFISH (?). Now right here is the trouble; they endorse us not as a matter of politeness or charity but because we have the TRUTH and for that reason they ought to endorse us.

But we cannot espouse them because differing from us we can not regard them as holding the truth on any point in which we teach different sentiments. It was not CHARITY for us but TRUTH we hold, that made them endorse us, whilst it is not a lack of charity on our part, but the preaching of error on their part that prevents us from espousing them.

And yet many Baptists, timid because they are ignorant, finding good Pedobaptists fellowshiping Baptist views, at once try to fellowship them on the grounds of cleverness and general neighborship among denominations. And in so doing arrest the progress of truth in their neighborhood and the growth of their own souls, in "grace and in knowledge." It was this that arrested the growth of Paul's Hebrew brethren, for they got to mixing the gospel and Judaism. It was showing fellowship to the surrounding nations that caused the Jews to decline, till they became so weak they readily fell a prey to those whose favor they courted.

*The gospel compromises with nothing, but demands everything to surrender to it. It fel-*



*lowships no one of the million religions on the globe today, but demands of them all an unconditional surrender in honor to the claims of the one model church Christ established on the earth more than 1800 years ago. O, my Baptist brethren, betake you to the doctrine, to the DOCTRINE, yea to the DOCTRINES, for that soul will perish who will not feed on the doctrines of the New Testament.*

We bless God that the teachings of the Baptists are adopted by many whose "creeds" are to the contrary, until but few people in this country can be found who boldly and squarely deny, BAPTISTS TEACH A SAVING GOSPEL. Baptists are right, others being our judges.

The chief complaint is not so much against WHAT WE TEACH as it is what we do NOT teach. We teach a converted man is a fit subject for baptism and no man on earth denies it; but we do NOT teach "infants" or "seekers" are fit subjects for baptism and the Liberalists lose all patience with us BECAUSE WE DON'T. We do teach immersion is gospel baptism and there is not a man who is sincere and well informed that will deny it; but we do NOT teach "sprinkling" or "pouring" for gospel baptism and it is this "not" that provokes the cruel hostilities of these sweet spirited Liberalists. We do teach that immersed believers formed into a church under democratic government, are allowed the privileges of the Lord's Supper and no man in the College of modern Charity will dare deny it; but we do NOT teach an unconverted or unbaptized person can

eat thereof, and it is this unpardonable NOT that makes the Liberalists persecute us with every unpleasant name and epithet that the English language, thus far, has been able to supply.

Now the heathen nations stand by and listen to all these furious contradictions of Christendom, and witness the SPIRIT of religious wranglings that rises to a furious pitch at certain times, till many of them turn away and stagger into hell at the sight of scenes now going on in far famed Christendom. No marvel that 1800 years has barely torched the midnight darkness of heathendom with a light here and there, for where ONE rises up to preach the gospel, MANY rise up to unpreach it, and thus leave the world of idolators that surrounds Christendom to judge our gospel to be, of all things most self-contradictory and self-destroying.

Seventhly. But we come now to announce as another evil of Liberalism; it creates the most wanton unfaithfulness. It sees men believing what it, in many cases, knows will let them go to ruin and yet having avowed liberal sentiments and adopted a "set of let-alone habits" it proposes to befriend the man by letting him be lost forever, rather than be so unkind as to correct his error.

For instance, a Liberalist has a splendid set of opportunities to show his "Universalist" brother that it is one of Satan's greediest LIES to believe all will be saved; but restrained by this fine charity that rebukes no doctrine and is too polite to wake a man up and tell him his house is on fire.

he just lets a soul sink down to eternal ruin because he is married to the charity of unfaithfulness. O thou MEANEST of friendship, go thy way and leave me to the faithful mercies of a man who will wake me up at midnight to rebuke my sin and keep me from rest till he has redeemed my soul from the pit. That Pedobaptist that will stand by and see a SINNER go down into the water to find salvation in the act of baptism, fully believing in his heart that soul is deceived, and will certainly be lost, is a murderer whose guilt cannot be measured; for hand in hand he enters the ring of Christian Liberalism and engages a solemn hush as to each other's prospects for glory, whilst they combine to slay the man who dares say sprinkling a babe to save it or immersing an adult to save him will certainly let them both go to hell if not delivered from the awful lies.

As a Baptist, I have had more opposition from Religious Liberalism than from any other one source, or all others combined.

We believe a man is saved by GRACE THROUGH FAITH and that independent of any act, deed, or works. Hence we can but tell the sprinkled sinner, the immersed sinner, the sinner in the church, the sinner at the Lord's Table, the sinner keeping the ten commandments, the sinner keeping the law of Moses, or the sinner keeping the seven commandments of the Pope, that they are all sure to be lost if they do not quit insulting God by their good WORKS and trust alone in Jesus for salvation. Baptists can do nothing else, for they are the only people on this globe who have a

sinner REFRAIN FROM ALL HIS WORKS till regenerated by the Holy Spirit through faith in Christ; his baptism, church joining, taking of the eucharist, and every good work, the Bible enjoins upon men, being made to FOLLOW his change of heart and in no case to go before it in order "to HELP God to save."

In fact there are two doctrines on the earth as to saving men—one is by WORKS and the other by GRACE. The Catholics taught the first and the Baptists the last named doctrine for more than a thousand years before Liberalism had learned to mix the two and by mixing them forty ways make forty new sorts of churches all DIFFERING and yet all right.

Eighth. But now to the last thought. The disposition of the times to seek popularity and to cheerfully allow all sorts of faiths and practices, is fast destroying the noble courage of a by-gone and better day. Opposition makes men, whereas a cowering surrender to what we believe to be wrong, sinks our manhood and makes us mere things in society. The grandeur of the Prophets and Apostles as, at times, they stood ALL ALONE battling for truth, is just simply beyond description.

Thousands today love this abominable Liberalism, just because they cherish the thought in their hearts, that it RELIEVES them from fearful contentions for the truth. To love a lie may be easier than dying for a truth, but it is not half so grand. The grandest man on earth today is that man who cultivates every religious conviction;

goes through life fearlessly speaking the truth of  
God because he loves it more than dear life itself.  
Amen and Amen.



## CHAPTER VI.

### A LANDMARK OUR FATHERS SET.

J. R. GRAVES.

“REMOVE NOT THE ANCIENT LANDMARKS WHICH THY FATHERS HAVE SET.”—Prov. 22:28.

Some Baptists may be ready to oppose the position taken by Brother Pendleton in this tract, supposing it to be some NEW PRACTICE sought to be introduced. It is an OLD practice sought to be revived. It is an old landmark, which a modern and false charity and an unscriptural liberality have well nigh removed, that is sought to be replaced. It is a coming up of the consistent Scriptural ground, which our brethren, the martyrs, from the first ages, boldly and fearlessly stood upon and consecrated with their blood. It was the ground occupied by the first Baptists of America, and it is ground that we, as Baptists, must occupy at all sacrifice, or betray our cause and the ultimate triumph of our principles and our influence.

Yielding to the sophistry and specious charity

of Open Communion, Baptists of Great Britain have well nigh lost their visible existence, and this new form of "open communion"—this pulpit communion—this demand upon us on the part of Pedobaptists, to recognize their societies before the world as gospel churches and their ministers as legitimate gospel ministers, by inviting them thus into our pulpits, and addressing them thus in our convention and through the press, clearly involves the surrender of our distinctive principles. Our ancestors would not yield to this unjust and absurd demand, and accordingly drew down upon their devoted heads the cruel hatred and fierce wrath of Pagans, Papists and Protestants.

We say it has been the constant practice of Baptist churches to hold no fellowship with corrupt and irregular "churches," from the day the first irregular and corrupt "churches" were organized. The practice of re-baptism commenced as early as 251, one century before sprinkling (save in cases of sickness) or infant baptism had a recognized existence, and therefore the practice could not have originated, as some have affirmed, because Baptists could not recognize infant baptism or sprinkling. It was for the same reason that we now urge for baptizing all, who have received the rite in any form from Pedobaptists and Campbellites—i. e. because such irregular and corrupt bodies are not churches of Christ.

We quote first, from a Historical Essay, by J. N. Brown, (Editorial Secretary of the American Baptist Publication Society, Philadelphia,

prefixed to the Memorial of Baptist Martyrs. He says: "Pedobaptism had 'no recognized existence, even in the so-called Catholic Church, until after the Council at Nice, (nor indeed until the time of Gregory Nazianzen, A. D. 363) so we have no proof whatever that it ever existed in the pure churches, or CATHARI, who separated from the Catholics in the preceding century, in the time of Novatian, A. D. 251. This large body of Dissenters from the Catholic communion were called Novatians by their adversaries; but as the historian Socrates testifies, they called themselves in Greek, CATHARI (in Latin PURITANI), signifying THE PURE; and the name was designed by them to announce the fundamental principle of their separation, which was the preservation of a pure church membership, communion and discipline. They held that the Catholics had so departed from the original constitution of the church, in this respect, as to have forfeited their claim to that honor; and hence invariably baptized all who joined them from the Catholic churches. Hence, they are the first in history who are called ANA-BAPTISTS, that is, RE-BAPTIZERS; although of course, they denied the propriety of the appellation, as they believed the baptism administered by a corrupt church to be null and void."

So we say today, and therefore should no more invite the ministers of corrupt "churches"—human societies—into our pulpits to preach for us than we would papistical ministers.

"The Donatists baptize all persons coming from other professing (Christian) communities."

This conduct Augustine (Catholic) disapproved, and observes:

"You (Donatists) say they are baptized in an impure church, by heretics." Orchard's His., p. 95, which see throughout for the practice of Baptists.

These authorities indicate the faith and practice of the Baptists for the first ten centuries.

In the year 1120, we find a "Treatise Concerning Anti-Christ," etc., among the writings of the Waldenses.

In defining Anti-Christ, they say:

"It is not any particular person ordained to any degree, or office, or ministry, but a system of falsehood (as a false 'church' or ecclesiastical system, etc.), opposing itself to the truth, covering itself with a show of beauty and piety, yet very unsuitable to the church of Christ, as by names and offices, the Scriptures, and the Sacraments, and various other things may appear. The system of iniquity thus completed with its ministers, GREAT and small (as we find in the Romish, Episcopal and Methodist societies), supported by those who are induced to follow it with an evil heart and BLIND-FOLD—this is the congregation which, taken together, composes what is called 'Anti-Christ or Babylon, etc.' "

One of the marks of an anti-Christian system or anti-Christ, these Waldensian Baptists declare to be—

"He teaches to baptize children into the faith, and attributes to this (baptism) the work of regeneration, thus confounding the work of the Holy

Spirit in regeneration, with the external rite of baptism."

Do not all the Pedobaptist sects do this, as well as the mother church, of which they are branches, or her daughters?

The Romish church says that "BAPTISM IS NECESSARY TO SALVATION."

The Greek or Eastern church, which finally separated from the Roman or Western church about 1054, maintained that whoever is baptized by "IMMERSION IS REGENERATED, CLEANSED AND JUSTIFIED."

The Swiss church says, that by baptism we are "RECEIVED INTO THE COVENANT AND FAMILY, AND SO INTO THE INHERITANCE OF THE SONS OF GOD."

The Bohemian church says, that in baptism the Lord "WASHETH AWAY SIN, BEGETTETH A MAN AGAIN, AND BESTOWETH SALVATION."

The confession of Augsburg says, "baptism is necessary for salvation."

The confession of Saxony says, "BY THIS DIPPING THE SINS BE WASHED AWAY."

The Episcopal church of England says, by baptism we are "MADE MEMBERS OF CHRIST AND CHILDREN OF GOD."

The Westminster Assembly say in their confession, baptism "IS A SEAL OF GRACE, OF OUR ENGRAFTING INTO CHRIST—OF REGENERATION, ADOPTION, AND LIFE ETERNAL."

The confession of Helvetia says that by baptism the Lord "DOTH REGENERATE US AND CLEANSE US FROM OUR SINS."



The Confession of France says, that by baptism "WE ARE ENGRAFTED INTO CHRIST'S BODY."

The Methodist church, through Mr. Wesley, says, "BY BAPTISM WE WHO ARE BY NATURE THE CHILDREN OF WRATH, ARE MADE THE CHILDREN OF GOD."

The Campbellites teach that regeneration and immersion are synonymous terms, and that actual remission of sins is conferred in the act, is but too notorious.

Now how did these Baptists think it became them to treat every such anti-Christian sect? Hear them:

"And since it hath pleased God to make known these things to us by his servants, believing it to be his revealed will according to the Holy Scriptures, and admonished thereto by the command of the Lord, we do, both inwardly and OUTWARDLY, depart from anti-Christ."

Had these Baptists affiliated with Papists, by calling them "brethren," and recognizing their priests as Christian ministers, by inviting them into their pulpits, or "stands," to preach for them, would they have appeared to the world to have "OUTWARDLY" departed from them as the ministers of an anti-Christian Society?

What the descendants of these Waldenses consider as "outwardly" departing from anti-Christ, we learn even after Luther, and Calvin, and Henry VIII had set up their divisions, or kingdoms, the leaders and rulers of which demand that we consider and recognize them as churches of Christ.

Bullinger, a distinguished Protestant historian, in the year 1540, tells us what Baptists considered as OUTWARDLY DEPARTING FROM ANTI-CHRIST. He says:

“The Anabaptists think themselves to be THE ONLY TRUE CHURCH OF CHRIST, and acceptable to God; and teach that they who by baptism are received into their churches OUGHT NOT TO HAVE ANY COMMUNION (fellowship) with (those called) evangelical, or any other whatsoever for that OUR (i. e. evangelical, protestant or reformed) churches ARE NOT TRUE CHURCHES ANY MORE THAN THE CHURCHES OF THE PAPISTS.”

I most conscientiously believe with my brethren of the sixteenth century that Pedobaptist and Campbellite Societies are no more entitled to be considered or recognized as gospel churches, or churches of Christ, than the “church” of Rome; the Episcopal hierarchy of England, or the Methodist hierarchy of America, than the Romish hierarchy of America—names, or the piety of individual members neither change principles.

The above historical facts are sufficient to show the faith of Baptists on the Continent of Europe from A. D. 300 to the 16th century.

The faith of the Baptists in England in 1615 is clearly set forth in the following extract which I copy from the Georgia Index of 1843. The correspondent signs himself “J. L. R.,” which are the initials of one of the ripest scholars in the South:

“The conclusion is irresistible, that they did not consider even immersion valid when it was the act of an unimmersed administrator. The prin-

ciple of action doubtless was, that there could be no valid baptism, unless the administrator was authorized to baptize by A PROPERLY CONSTITUTED CHURCH. Hence, in vindication of the Baptists of London, published in 1615, the ground is taken, that 'all baptism received either in the church of Rome, or England, is invalid; because received in a FALSE CHURCH and from ANTI-CHRISTIAN MINISTERS.' Crosby, Vol. 1, p. 273. They refused to sanction the acts of any administrator, who derived his authority from churches which perverted the ordinance of baptism. This is firm Baptist ground and the position is impregnable."

If English or Protestant Episcopal ministers are anti-Christian ministers, are not Methodist Episcopal and all Pedobaptist ministers equally so—being alike members and ministers of false churches? And ought Baptists to affiliate with, or recognize such by act, as official and gospel ministers? Ought they not to separate from such outwardly, MINISTERIALLY, and by all external acts? It is a very plain question to my mind.

The practice of the early Baptists in New England and Virginia has been referred to by the author of this tract. I will only add two extracts from the history of Pennsylvania and Virginia Baptists. The Philadelphia Association in 1746 decided that to receive into Associations those with whom we cannot commune, is inconsistent and not to BE WINKED AT, because it opens the door to greater and more dangerous conceptions, and is itself subversive of the being and

end of an association. Is not the reason of Baptists, which was valid in 1746, valid today? Why, then, should we invite Pedobaptist and Campbellite ministers to seats and participation in our Associations?

Semple, in his account of the New River Association, Virginia, says: "Between these (Methodists and Presbyterians) and the Baptists a good understanding subsisted; insomuch that a considerable party (which has yearly increased) were of opinion in the Association, that they ought to INVITE THE PRESBYTERIAN AND METHODIST MINISTERS TO SIT WITH THEM IN THEIR ASSOCIATION AS COUNSELLORS; but not to vote. This subject underwent lengthy investigation, and finally was DECIDED AGAINST INVITING."

Elder Semper, a veteran Baptist, justly remarks:

This was assuredly a VERY PRUDENT DETERMINATION; first, because it might trend to confusion, and secondly, because it would probably rather interrupt than promote friendship. Seeing, in most cases, as it respects the intercourse between man and man too much familiarity often ends in strife. We should be more likely to continue in peace with a neighbor, whom we treated with distant respect due a neighbor, than if we were to introduce him to our domestic concerns. \* \* \* Steadfastness in our principles, and charity towards those of others, are not inconsistent with each other.

It can be seen from the above that this pul-

git and associational affiliation and communion with Pedobaptists is a LATE thing, and if continued in will prove a Pandora's box to our denomination.

I endorse the opinion of Elder J. S. Baker, than whom no man in our ranks is worthier of respect:

"WE HAVE LOST MORE THAN WE HAVE GAINED BY ASSOCIATION AND CO-OPERATION WITH PEDOBAPTISTS."

These facts submitted are sufficient to show the footsteps of our forefathers, when their history could be traced by blood, and persecution—when their names were cast out for nought.

Let our churches of this age decide who are seeking to introduce new practices, who are attempting to break down the old landmarks and lead them away from the old paths, those who would introduce this new phase of open communion—this recognizing human societies as gospel churches, by inviting their ministers into our pulpits, and receiving their baptisms as valid, and calling them our brethren in writing and in conversation; or those who in the face of bitter scorn and the fires of the inquisition of public opinion, hold forth the old, time-worn, fire-scathed banner, glowing with the inscription of the martyrs!

Editor Tennessee Baptist, Nashville, Tenn.



## CHAPTER VII.

### THE NEW ISSUE.

#### *The Invisible Church Idea.*

BY J. N. HALL.

The foregoing pages of this book have no doubt impressed the reader as being expressive of very hard Baptist doctrine. But in my judgment the positions taken by Brothers Pendleton, Graves and Taylor, are Scriptural, logical and charitable. Consistency and truth are closely allied; and when either is made to suffer by compromises, or in the interests of a maudlin sentiment, it is ruinous to the real good of Christ's cause, and to the best standing of his truth.

These brethren have been contending against a fraternizing fellowship between preachers, in exchanging pulpits; and also a liberalizing tendency that counts all churches on a par. Every careful and impartial reader will no doubt agree with Dr. Pendleton that Baptists cannot consistently co-operate with other denominations in their church work without a surrender of their own distinctive faith. Every careful reader will also agree with Brother Taylor that the spirit of modern liberalism would be the spirit of death to Baptists. For my part I see no consistently

logical course other than to "Mark them which cause divisions and offenses contrary to the doctrines which ye have learned, and AVOID THEM." Rom. 16:17. Inspiration speaks expressly to this effect: "If there come any unto you, and bring not this doctrine, (Christ's doctrine) receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds." II John, 10-11. In these Scriptures a distinct line is drawn between truth and error, between false and true teachers, and an emphatic prohibition against all affiliation is plainly expressed.

Baptists may be wrong in the distinctive doctrines they hold, but they cannot be wrong in standing consistently to them while they believe them to be truth. If they are wrong, they should be abandoned; but until discovered to be wrong they should be unflinchingly maintained. At the present time it seems to be conceded by everybody that in the main,, the doctrines of the Baptists are Scriptural, and the world is willing to grant us reasonable toleration if we will be liberal and allow a mutual fraternity in church and pulpit with all others. But we cannot do this, without a contradiction of our own essential and fundamental doctrines, and, hence, cannot do it at all.

"Our fathers were bitterly opposed in the consistent stand they took for strict Baptist practices, by those who believed in what was known as the "church-branch theory." It was contended that the "real church" was the "uni-

versal church," composed of "all the saved," and that all visible churches were mere human conveniences, and that, all taken together, the Christians amongst them made the "true church," while the denominations were "branches of the church," and all on a par. On this plea it was argued that pulpit affiliation, union meetings, alien immersions, open communion, open baptism, open ordinations, and all else, should be regarded as perfectly proper. It was a hard fight our fathers had, to meet this seemingly large, brotherly, liberal spirit, and refuse to concede that all the different denominational churches were merely "branches of the one true church." But they fought the battle, and gained the victory, until now it is a rare thing we hear any one speak of the "branches of the church."

But we have fallen on a more deceptive and plausible religious strategy, if possible. The enemy, though defeated, has not been destroyed. Baptists have always had to contend for the faith, and this contention will not end until the Lord shall destroy the last enemy with the brightness of his coming. Nor is this contention confined to Pedobaptists and anti-Baptists. In our own ranks false teachers have arisen who are perverting the faith, and leading away some disciples after them. They join hands with the enemy on the outside, and seek to aid in breaking down the walls of the Baptist citadel, while they pose as the best of Baptists. The specious theory we now confront is close akin to the "branch-church theory," and is an outgrowth from that theory.

It runs as follows: The conversion of a sinner introduces him into the spiritual, invisible, universal church of Christ. This invisible church is the only church that has a succession through past ages. All visible churches are necessarily human, and subject to the changing conditions of their environments, and are therefore sister churches, and should affiliate with each other on terms of perfect equality. This invisible church embraces all Christian people, of all classes and names.

Now, the reader can see how easy it is for one who believes such a theory to also believe that Baptists are chargeable with bigotry when we refuse to have perfect fraternity with other sects. In fact, if it be true that the "real church" is the "invisible, universal church," and all "Christians are in it," it is clearly an inexcusable presumption on the part of the Baptists that they do not heartily co-operate with their "sister churches" in all Christian effort. If Methodists, Presbyterians, Campbellites, Catholics, and all others who are Christians, are in this big church, they are evidently as much in it as the Baptists are, and are entitled to its special privileges as truly as the Baptists can be. Why then should the Baptists assume to control the ordinances of this "true church," when others have membership in it as well, and on the same terms? If we accept the "big church" idea, let us also accept the open communion, open baptism, and open ordination ideas. If we have nothing distinctive for a plea, we should not assume to lord it over



others who are just as much in the thing as we are. The charge is unhesitatingly made that those Baptists who accept the big, universal church idea, are inconsistent in contending for close communion, Baptists immersion only, and Baptist ordination. If all others are in this big church, then they have as much right to these ordinances as Baptists have.

For our part we deny this whole "invisible, universal church" idea. There is but one sort of a church in the New Testament ;and that is a local and visible church. A few passages are here cited to show the existence of local, visible churches: Acts 9:31, Then had the churches rest. Acts 15:41, Comforting the churches. Acts 16:5, Churches established. Acts 19:37, Neither robbers of churches. Rom. 16:4, Churches give thanks; vs. 16, Churches of Christ salute you. 1 Cor. 7:17, In all the churches. 1 Cor. 11:16, No such custom, neither the churches of God. 1 Cor. 14:22, As in all the churches; vs. 34, Keep silence in the churches. 1 Cor. 16:1, Given to all the churches; vs. 19, The churches of Asia. 2 Cor. 8:1, The churches of Macedonia; vs. 19, Chosen of the churches; vs. 23, Messengers of the churches. 2 Cor. 11:8, I robbed other churches; vs. 28, Care of all the churches. 2 Cor. 12:13, Inferior to other churches. Gal. 1:22, Unknown by face to the churches. 1 Thess. 2:14, Churches of God. 2 Thess. 1:4, In the churches. Rev. 1:4, Seven churches; vs. 20, Angels of the churches; the candlesticks are the seven churches. Rev. 2:7, What the Spirit saith



to the churches. Etc., etc. Any reader can see that the references above are to visible assemblies of people, and that these assemblies had a local meeting place as a visible multitude to make the congregation.

The word "church" means an assembly; most generally a small assembly that can conveniently meet together. But always an assembly considered as in convention. In a few passages in the Scriptures, like Heb. 12:23—"The General Assembly and church of the First Born"—the aggregate of the saved is considered as being collected in one meeting, and they thus constitute a church. But there is not a passage in the Bible where the word "church" is so used as to embrace all the saved, in their divided, scattered, uncollected dispersion. When all the saved are included they are considered as assembled together. When they are scattered they are never spoken of as a church. There is, therefore, no such a thing known in the Bible as an "invisible, universal church." This fiction is of modern creation, and is designed to include all those who are supposed to be saved, so as to allow them to have some sort of ecclesiastical fraternity in church matters. But Jesus Christ, the founder of New Testament churches, never gave us such an imaginary body, and no inspired writer ever makes mention of such a church. All the churches we read of in the Scriptures were local bodies, with local meeting places, for visible assemblies of men and women.

When we look at the New Testament

churches as visible assemblies we can see the meaning of several potent points:

1. It could be said to them, "Let your lights so shine before men," etc. Matt. 5:16. Visible church members can do this. Invisible church members cannot.

2. It can be said ye are as "a city that is set on a hill that cannot be hid." Matt. 5:14. An "invisible church" must always be "hid," else it would not be "invisible;" but a visible church can be thus manifest, like a city.

3. A visible church can receive and execute the commission of Matt. 28:19-20. But an invisible church cannot. Because—

(1) If there are any preachers in the "invisible church" they could not deliver the gospel message to visible audiences for the reason that visible audiences would not quietly listen to the "invisible preacher" while he would talk.

(2) If there is any baptism in the "invisible church" it could not be administered by "invisible administrators" to visible subjects, for the reason that no sensible man or woman would allow the ghostly fingers of the "invisible preachers" to be fumbling around their necks or waists.

(3) They would have no ability to administer the Lord's Supper, because it is a memorial service to be seen by men, and an "invisible church" could not thus observe it.

(4) It could not formulate or propagate the doctrines of the commission for the reason that this must be done in the use of visible means and

for the good of visible people, which could not be done by an "invisible church."

(5) It could never have the fellowship that is contemplated in the commission because this fellowship is of the disciples who may be converted under the preaching of the gospel, and they are a visible people, and would not know how to be in fellowship with an "invisible church."

But all this could be true of visible churches, with visible preachers and visible ordinances. this must be done in the use of visible means, and Hence Christ gave the commission to his visible churches.

4. There is no need for this "invisible church." (1) Christians don't need it because it can do them no good. (2). God don't need it because it cannot manifest his glory. (3). The world don't need it because it neither preaches the gospel by precept or example, and could be of no service.

5. This "invisible church" cannot perform any of the functions of a church. It cannot have a church meeting, nor a pastor, nor deacons, nor a church record, nor exercise discipline, nor receive members, nor exclude members, nor sing, nor pray, nor preach, nor do anything else a church is expected to do.

6. The members of the "invisible church" are entirely ignorant of their surroundings. There is nobody who can prove he is in such a church. If he is in it, he don't know it, and no one else knows it. If any one else is in it his

neighbors, his brethren, nor any one else can ever know it. If it had an enemy no hurt could be done by him, because he could never find the thing he hates. Nobody could ever hate it, because it has neither form nor fashion, and is composed of nothing—so far as anybody can tell. If it had a friend he could never do it a kindness because he could not know where, on what, or on whom to bestow his attentions, for the reason the thing is without form and void. No one knows who else is in it. No one knows that he is himself in it. Men get into it unconsciously, if at all. It seems to be accidental, and by birth. A man is no more responsible for being in the “invisible church” than for being in the world, for he was not consulted about it any more than about being born. He gets no good out of it to himself, and does no good in it for anybody else. It really has no fellowship, for no one knows to whom fellowship should be extended. Such a “church” never had Christ for its founder and head.

7. The “invisible church” is a medley of contradictions, if it is anything. It is said to have in it the saved of all denominations. These “saved” people at the same time that they are in the “invisible church” are also in their different denominational churches, and hold to all the peculiar doctrines of their several denominations. They have Mormons with their polygamy, Catholics with their wafer god, Episcopalians with their sacramental ritualism, Universalists with their no-hell doctrine, Presbyterians with their unconditional decrees, Methodists with their



apostasy, Campbellites with their baptismal salvation, Baptists with their close communion, all mixed together in one "invisible body," cemented together by the conflicting doctrines of infant baptism vs. believer's baptism; salvation by grace vs. salvation by works; final perseverance vs. apostasy; open communion vs. close communion; episcopacy vs. congregationalism; affusion vs. immersion, and a hundred other conflicting doctrines! All these people, with all these doctrines, are supposed to be peacefully and unconsciously pillowing their heads upon the bosom of this "invisible church! !" Is it possible that such an outrage on common sense, to say nothing of the outrage on the Bible, can have serious advocates amongst men?

8. It would be hard to draw a picture of an "invisible church," but it must have semblance to a monstrous beast whose head is a lamb, whose neck is a lion, whose legs are a tiger, a hyena, a bear and a panther; whose body is made up of babies, fawns, birds, and bugs, whose tail is a stinging, vicious scorpion, and whose every part is feeding upon every other part, to its inevitable destruction. Such a beast would be no more monstrous than the modern fiction of an "invisible church" made up of devouring, conflicting, contradictory, absurd, irreconcilable doctrines and peoples of the religious world, so-called. There is no conception of Christ's church that is not outraged by this monstrous thing.

9. I most emphatically deny that I have any membership in such a thing as this "invisible



church." If I am a member I don't know it, and it is against my will. I have been kidnapped into it as clearly as any infant was ever kidnapped by a Romish priest into the Romish hierarchy; and if that is its plan of receiving members it is no better than the Romish superstition of infant baptism. If I am in it, I am determined to get out of it if possible. It is a Babel of confusion, and God is not its author. As it has no law of ingress, no stimulus to progress, and is only an occasion of distress, I must respectfully decline its duress, being disgusted with its process, and with the thing itself.

10. There are not two sorts of churches of Christ—one big, invisible church, and the other little, visible churches. If so, then a man would belong to two churches at once. He would get into the big church unconsciously, and unavoidably, and into the little church on purpose. In the big church he would do nothing but look wise, feel good, and be nobody; while in the little church he could suit his fancy in faith and practice, since all the little churches are human institutions! It is not possible for me to believe such absurd stuff.

11. Separate particles cannot form organizations except by being collected together. There are many Masons in the world. Any number of them can be organized into local lodges, but all of them taken together would not make a lodge out of which there are no Masons. Amid the governments of the world there are many Republicans, and these could be formed into a Republi-

can party, or parties; but all the Republicans in the world do not make a great big Republican party out of which there are no Republicans. Stones can be built together and thus make houses; but all the houses do not make one great big, universal house, out of which there are no stones, or houses. So God has a family of children, and these can be organized into churches; but all the children of God do not make one great, big, universal church, out of which there are no children of God. The very idea of such a big church is absurd from every standpoint.

12. The believers in the universal church are not agreed as to how one gets into it. Baptists are supposed to be put in by conversion; Methodists are supposed to be born members of it; Presbyterians baptize their babies into it; Campbellites baptize sinners into it; Episcopalians enter by confirmation; the Hardshells have been in from the foundation of the world. Mormons are immersed into it; Catholics are sprinkled into it, and the Universalists get into it without doing anything! If here is such a church it should have some uniformity about it, and it would have. But the dreamy fiction has neither form nor fashion, in either its membership, its laws, its terms, or anything else. It is all a dream.

13. How different from all this is the New Testament idea of a church. A visible company of disciples, with a pastor, deacons, a place of worship, gospel, ordinances, songs, prayer, worship and a visible influence and existence in the

world. Such a church can honor God, bless the world, have fellowship one with another, stand for the truth, be persecuted, be loved, be hated, and be known in the world. That is a New Testament church—a Baptist church. It has no conflict of doctrines, no antagonism of faiths, no self-destroying inconsistencies. Such churches were in existence in the Apostolic day. They were Baptist churches. They were on the Baptist model, had the Baptist mould, preached the Baptist faith, observed the Baptist ordinances, and had the Baptist promises of perpetuity to the end of the ages. There has not been an hour of time since the Son of Man walked on the earth in his ascent to the mountain summit to preach his inaugural sermon to his kingdom, that there have not been Baptist churches, after their scriptural model, witnessing to men the gospel of Jesus Christ, and administering to believers the ordinances of his house. Here on this solid rock Baptists stand. They refuse to affiliate with man-made churches because they are man-made. We don't have to affiliate because we are not man-made. The Baptists keep open their doors for the reception of all believers who desire their fellowship. All believers can get in on the same terms Baptists had to comply with, and all who are in have one common fellowship. But they form no entangling alliances. Our principles are scriptural, consistent, reasonable.

1. No "invisible church."

2. Visible churches administer the ordinances.

3. Visible churches were entrusted with the entire work of the commission.

5. Visible churches are New Testament churches.

6. Visible churches are Baptist churches.

7. Therefore Baptist churches are authorized to do all the work committed to New Testament churches.

How, then, can we affiliate with other churches without a surrender of these patent truths?

Baptists very cheerfully consent to the doctrine that there are Christians outside of Baptist churches; but they are outside of New Testament churches whenever that is the case. It is their duty to come into New Testament churches, and not the duty of New Testament churches to go out to them. Everybody admits Baptist churches to be as true churches as any others can be. Hence, if everybody should become Baptists they would be as truly in a New Testament church as it would be possible for them to be in any other, even allowing others to judge the case. That shows that Baptists have the essentials of a New Testament church, others being judge. If that be true, then all others must fall short of these essentials, since they differ from the Baptists; and that leaves the Baptists occupying the ground. It is plainly the duty of the Baptists to stand consistently on their safe ground, to decline all compromising affiliations with other churches, to contend earnestly for the faith once delivered to them, to preach "all the words of this life," to

reprove, rebuke, exhort, with all long suffering and doctrine, and to walk by the "Landmarks" of the faith as our fathers did. Then wise men will respect us for our consistency, and admire our logic, and be convinced by our gospel; God will be honored, the churches of Christ will prove faithful to their trust, and man-made institutions and false churches will receive their well-deserved rebukes. Thus Baptists will be able to do what no other people under heaven can do, that is, do the work of the New Testament churches.

Most sincerely do I trust the plain truths of this book will cause all who love Christ to duly consider the absurd things they are now, possibly, accepting; and also enable all to see how consistent, and reasonable, and Scriptural are the positions occupied by the Baptists.



## CHAPTER VIII.

### EDITORIALS.

It would be so much more noble for a Baptist editor to aid a supposed suffering missionary **than** to chuckle over his supposed necessities. **Such** editors can sneer more easily than give.

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The sympathy of friends in a time of bereavement is a precious heritage to the soul, but this does not heal the wound of death.

Thank God for the doctrine that it is "**far** better to depart and be with Christ" **than to** remain here, even when we can work for him.

The ways of providence are inscrutable, **but** he doeth all things well. We can't see it now, **but** we will see it hereafter. "Though he slay me, **yet** will I trust him."

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Baptists do not need, and will not have, **any** Methodist presiding elders to run them or **their** churches. The Lord didn't make them **to be** bossed in that style. When any of them consent to it they cease to that extent to be Baptists.

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It may seem unmanly to weep, but the **Mas-**ter set the example, and his tears in the home **of**

Bethary are warrants that will justify the tears in our stricken home.

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The home beyond takes shape very largely in the soul in proportion to the loved ones over there. To us it is becoming more and more desirable.

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"I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh." Let that spirit be in you and you will do something for the lost heathen.

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The rich churches of the South may be represented in the next Convention if they plank down the price, but poor churches won't stand any show. That is a monied affair.

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A home in heaven is all the more precious when the loved ones are housed in it, and they are gathering one by one. How the heart does yearn for these sweet fellowships again.

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Baptist doctrine is Bible doctrine expressed in human speech; while Bible doctrine is Baptist doctrine expressed in inspired words. That is all the difference. If you accept either you will accept the truth.

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"Preach the gospel in the regions beyond you." This was Paul's hope. It should be ours, for the great outside world is in great need of the gospel of Christ.

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"Be ye steadfast, unmovable," is an exhortation that bespeaks backbone and nerve, and Paul knew it would require these to meet the issues of the day.

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Many churches submit to the present form of the "organized work" simply because they feel that they ought to do something for the cause, and at the same time they feel that there is need of reform. These churches ought to have a voice in the business so they can help to improve the situation.

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Baptist liberty is a precious heritage, and the privilege of free speech will not be surrendered at the beck and call of any conclave of any sort or size. Baptists love to talk, and we want them to know the Flag is a free forum.

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"Despise ye the church of God?" That is Paul's significant question to the Corinthians when they took liberties with a divine appointment. The same question has great significance now when there is such a general disposition to ignore the divine appointments of our Lord in the work of his churches.

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Was Christ baptized to make him a Son of God? No. He was baptized to manifest the fact that he was God's Son. For that reason we are to be baptized. Christ has left us an example that we may walk in his steps. Be sure you do it.

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In Baptist churches majorities should always rule, unless some principles are involved that can not be decided by vote. Matters of method and policy can be safely left to the majority.

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“Go ye into all the world and teach school” is not the way the commission reads in our Bible. But that seems to be the idea of the Home Board by the use they make of mission funds in supporting schools in some sections of the country.

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Don't be afraid to give your people sound, square, Baptist doctrine. They need it, and even if they don't like it, the best thing for them is plenty of it. They will learn to love the taste of it by and by, and cry for it.

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The doctrine of baptism as a condition of pardon is the very heart of Arminianism, and is a deadly item of faith. Some people would rather be lost than to give it up, and they will be lost if they depend on it.

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If Jesus shed his blood for his churches, and made them the bearers of his message of love to lost sinners, it is not too much for his disciples to contend for the honor and authority of these churches in the execution of his will. The Flag stands on that platform.

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Hard times should not be an excuse for withholding your contributions from the Lord's cause,

but they might be a good reason for curtailing your useless and hurtful indulgences.

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Lazarus could enter paradise and rest on Abraham's bosom though he didn't have money to pay for the crumbs that fell from the rich man's table. But the rich man could have secured a seat in the Southern Baptist Convention while Lazarus would have been left out with the dogs.

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The soul sleeper is a Job's comforter of an excuse when he stands in the presence of those who are bereft by death. A really sensible man would try to explain such a doctrine if it was taught in the Bible, and when it is manufactured and preached without scriptural support it is actually inhuman and vicious.

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Baptists have authority to administer the ordinances of the Lord's house, because he gave it to them when he started out; but the factions that have seceded from the Baptists and the organizations that have been built by men have no such authority, because Christ never gave it to them. Come to the people who have the ordinances and you will make no mistake in them.

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All Christian people are to shine as lights in the world, and if the light in them be darkness, how great is that darkness. Because somebody must depend upon me, or you, or both, for light, we ought always to be shining. Reader, who is getting any light from you?

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In our estimation a man is better than his money, and the church is better than the man, and a convention organized to "elicit, combine and direct" these churches should never be base enough to make the money that a man has the condition on which his manhood will be recognized.

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"Now abideth faith, hope, love, these three, but the greatest of these is love." These words are significant of what was true in Paul's day, but in this day it would be well to add "money" to the list, and make it the greatest. In fact, you are not counted worthy of much love unless you have the money. You can't get a seat in the Southern Baptist Convention on faith, hope or love, but you can on money.

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A brother said to us the other day: "Your fight is vain. Too many against you. The machinery of the whole denomination is opposing you, and the wonder is that you have not already been crushed." Ah, but there are more than 7,000 who have not bowed the knee to Baal, and the number is multiplying rapidly. It will be a long time before all the Baptists will bend their necks to the episcopal yoke and sneeze when the "leaders" take snuff. They don't have to do it, and they won't. You never saw a more composed set of Baptists than these in the Flag office, because we know we are right, and that our Baptist people are rapidly seeing it our way.

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And you say you want your religious paper to be sweet, and easy, and tender, and loving, and on good terms with everybody? You don't like to read criticisms, nor exposure of wrongs nor contentions with teachers of error, nor any special claims for the Baptists above other people! You like to see your editor dress well, write moral essays, keep mum on everything that is significant, so that you can introduce him around to your religious friends of other denominations, and hand out his papers for others to read because you know they will not be offended by any remarks about Baptist doctrine! If you demand all this we know some so-called Baptist papers that will fill your bill in most all details, but in most of these demands the Flag won't suit you. The Flag is a Baptist paper, both in name and in fact, and every reader of it will say so whether he likes it or not.

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THE AMERICAN BAPTIST FLAG STANDS FOR:

1. ORTHODOXY. The doctrines of the Word.
2. THE CHURCHES. Scriptural membership, organization, ordinances, government.
3. SCRIPTURAL PRACTICE in all departments of religious effort.
4. MISSIONS, the preaching of the gospel to all men, nations, races.
5. CHRISTIAN EDUCATION in the home, school, press.
6. CIVIC RIGHTEOUSNESS, or Christian, as against Pagan, ethics in civil government.

7. **LIBERTY.** Freedom of speech, publication and conscience, in church and state.
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METHODS IN MISSIONS.

1. The commission was given to the churches. They are subject to Christ and independent of all human control. They cannot delegate either their duties or liberties.

2. Associations, conventions and boards should be creatures, not creators, subject and responsible to, and not independent of, the churches. Their function is advisory, educational, not legislative. Independent, sovereign conventions, composed of irresponsible individuals, associated on a money basis, have no legal, moral or other claim upon the support or co-operation of the churches.

3. The right to direct their own individual work is primary in the churches. They can work direct or co-operate with other churches, create or remove mutual agencies and do all things necessary to effect the work and maintain their independence. Opposition to these primary rights puts the opponent on unscriptural, unbaptistic, anti-mission ground, destroys his claims upon the churches and forces them to defend and maintain their rights and independence. Being subject to Christ alone they dare not submit to men. Two sovereigns cannot occupy the same territory, at the same time, without conflict. A sovereign convention means war with sovereign churches. The destruction of church independence means the destruction of Baptist principles and churches and of all co-operative work, of the convention

itself. If the convention is composed of individuals on a money basis and independent of the churches, let these same individuals run it, pay the bills and leave the churches alone. Slaves may operate under, but they cannot co-operate with, masters. "One is your Master, even Christ, and all ye are brethren." Whoso assumes sovereignty assumes mastery, the authority of Christ, and destroys fraternity, equality and peace.

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RIGHTS AND DUTIES.

Liberty of speech, publication and conscience are inherent in, and necessary to, justice and truth. The rights to enjoy these privileges carry with them the cognate duties of allowing others the same rights. The right to speak is the duty to hear; to publish the duty to be published; to criticise to be criticised; to fight to be fought; to destroy to be destroyed. Free speech and conscience are the bulwarks of truth; suppression and ostracism the implements of despotisms.

A chief glory of Baptists is their successful contention for these rights and conscientious discharge of these duties.

No man or paper has a right to the name Baptist unless he or it practices these things. A paper that criticises and allows others to criticise a thing or person and refuses to allow the criticised the right of reply or defense, may print the name Baptist in big letters at the top, but at the bottom it is anti-Baptist and anti-truth.

The Baptist Flag is a Baptist paper.

Its columns are open to all Baptists, to write what they wish. It criticises and it is criticised. The editors speak what they believe and it allows its correspondents to do the same. If Baptists do not use it, it is because they will not. It wears no man's yoke, yokes no man. It fears no man, asks no man to fear it. Free, it takes no man's liberty away.

On these basic principles it stands, for them it has, does and will contend. It is right and it a great success.

It is read and loved by 40,000 true Baptists; stands in the center of Baptist principles and contends for truth and justice; keeps in the middle of the road; will not and cannot be swerved from its purpose; and conscious of its integrity, fears no criticism and courts no flatter. It would be ashamed to ask for Baptist support if it did less.

If you want the whole truth about Baptist affairs, in the whole South, read *The American Baptist Flag*.

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The only perfect translation of the Bible into the Burmese language was given by Dr. Judson. There is no other version that approaches it for perfection, and the Burmans know it, and have a decided partiality for it, because of its recognized excellence. But Dr. Judson, being a Baptist, believed the Lord ought to be allowed to speak to the people in his own way about baptism as well as about everything else, and he translated *baptizo* into the language of the Burmans without equivocation or prejudice. The American Bible Society,



being a Pedit-baptist concern, refused to aid in the publication and circulation of Judson's translation just because it was a translation, true to the original. At that time there was no other translation amongst the Burmans, but this Pedobaptist Society was willing to let them grope in darkness, and die with no knowledge of God's holy word, rather than let them read about the true baptism, in the language of the Holy Spirit! Now, again, this same Society, recognizing the superiority of Judson's translation, is seeking to make a compromise with the Burman missionaries so as to have the translation modified to suit the Society. It is well for Baptists to know that this Bible Society is so partisan in its Pedit-baptist proclivities that it would prefer to see people live in ignorance and heathenism rather than see them become Baptists. That is one of the smallest things we have ever known any society of men to be guilty of. Surely their Pedit-baptist zeal has overbalanced all sober judgment.

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Why should the resurrection from the dead be a doctrine that in any wise could stagger belief? When we remember that it is a work that must be accomplished by a divine energy the difficulties of its accomplishment all vanish. The Lord that made the human form from the dust of the ground can easily raise it up again out of the dust. The glorious hope of the resurrection from the dead is an inspiring prospect to those of us who have loved ones sleeping in the dust. To be able to return with them to scenes of our earthly toils, and walk in the unfailing strength of an im-

mortal youth, as we go up and down the renewed and redeemed earth, will be glorious indeed. The resurrection means this and ten thousand times more.

In the light of Paul's teachings the resurrection is the most important item in our Christian faith. If there is no resurrection from the dead then Christ is not raised, and all our preaching is vain, and our faith is vain, and we are yet in our sins, and are without hope, and are most miserable. But Christ arose from the dead, and became the first fruits of them that sleep. Because he lives they shall live also. He is the resurrection and the life. These vile, mortal, corruptible bodies will be fashioned after his glorious body, and death shall be swallowed up in victory. Graveyards and monuments have their day now, but when the resurrection time shall come that day will pronounce the doom to all of death's insignia.

There will be a resurrection of the dead. Not a new creation. Not a partial revival. But a resurrection. The dead, all of the dead, that part that is dead, shall come to life again. It will be real life, for a real, dead body. The resurrection will not be for the Spirit, for it is not dead. It is for the body, for the body dies. The object of the resurrection is to overthrow death as it relates to mankind, and the bodies of men, not their spirits, are in death's grasp. So the resurrection will bring our bodies back to life again, and all the dead, both small and great, will live again in their bodies with as real life as they ever had.

The life that accompanies and follows the resurrection will be determined by the character of

the individual. The resurrection life is to be the consummation of this life. While in this life we are in the ante-room, in the preparatory department of life. We start in with the understanding that this life is uncertain in its duration. We are born to die. Mutation and change are written on everything around us. Nothing in this mortal state is abiding. The eternal and unchangeable verities are beyond death, and the dying bodies of mankind must have the resurrection in order to realize what eternal life means. Those who are counted with the saved will have a resurrection unto an endless life of joy. Those who are damned will have their life in endless punishment. Both classes will be raised up from the dead, and their character will determine the destiny of their resurrected bodies.

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Hardshell Baptists, and "Regular Baptists" are good people. Some royal, first-class people among them. Many of them we count as our personal friends, and if ecclesiastical questions could be settled on the personal, individual goodness and cleverness of people, we would count most of these people sound. But ecclesiastical issues are not settled by the personal character of those who maintain either side of them. They must be decided by their own respective merits, and from that standpoint the Flag does not hesitate to say that neither the Hardshells nor "Regular Baptists" can be regarded as churches of Christ, with authority to administer the ordinances of a gospel church. Beginning in 1832 the Hardshell Baptists withdrew from correct

Baptist churches, that are now called Missionary Baptist Churches, and provoked a schism that declared non-fellowship for the mother churches. Heresy in doctrine and practice, with a repudiation of the ordinances of Christ, and a disregard for his command to preach the gospel to the lost of earth, forfeited all claim they ever had to be regarded as churches of Christ. For this reason their preachers are unordained, their baptisms invalid, their communion is unscriptural, their church organization is without authority, and the whole thing can be regarded as a schism in constant antagonism with the true churches of Christ. "Regular Baptists" have no other ecclesiastical relation than the connection they had with the Hardshells, and as a stream cannot rise above its fountain, neither can the "Regulars" have any better organization than their parent stock—the Hardshells.

Now, Missionary Baptist churches are the true churches, and can administer valid baptism, scriptural communion and give proper ordination and church organization, and no others can do it. It is therefore inconsistent to receive the baptisms, communion, ordinations or church organizations of these schismatics. To do so is to place them on an ecclesiastical level with ourselves, and this is to surrender the grounds for our own separate existence. If Missionary Baptist churches are true churches of Christ, then Hardshells and Regulars are not. If they are true churches of Christ, then Missionary Baptists are not. They are consistent in rejecting our baptisms; we are inconsistent when any of us receive



theirs. The Flag never does it, and does not endorse the practice of any who may do it.—2-25-04.

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A lot of folks called Baptists have introduced convention sovereignty, alien immersion, invisible church and other departures from the Bible and Baptist principles, which has precipitated a Good healthful discussion over the South. And now since the true-blue Baptists are speaking out against their innovations the heretics who brought on the dispute are yelling, "Quit wrangling and go to work!" Verily the Baptists are at work, their principal business in the world being to protect and defend the truth. Baptists, like Israel of old, can rebuild their Jerusalem and fight at the same time. If these lusty yellers want the fuss stopped let them stop their heresies.

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The inventors have exhausted their wits in making the best sewing machines with the smallest possible measure of machinery, but our religious "leaders are exhausting their wits to invent the greatest possible amount of machinery to run a small measure of mission work.—2-11-04.

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An association is nothing more than a conference of appointed messengers to confer together about things that are best for the growth of the kingdom of Christ. An association has no power at all over churches, and can do nothing more than confer, and advise. The churches themselves are the executives of the work Christ assigned them, and no human society has any right



to usurp authority over them or interfere with their work.

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There is strong consolation in the doctrine that proclaims God's special care over his people. He does not look on with an air of indifference while his children struggle with the enemy of souls. So much is he interested that he provides strength for their every day and trial; none of their steps are permitted to slide; the hairs of their heads are numbered, and all things are made to work together for their good. The Lord's eyes are in every place, and his watchfulness will not be in vain. Brother, sister, look up. The Lord lives, and his divine guidance will bring you to his home at last.

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What does life mean, anyhow! We come into it helpless, and are carried through it by rushing tides we cannot resist, and finally go out of it in spite of all our efforts to change our fate. Like the grass that today is, and tomorrow is cast into the oven, so is mortal life. It is like a weaver's shuttle, or a tale that is told. Yet it is fraught with tremendous responsibilities. It sets in motion influences that sweep on forever. It gives opportunity to form friendships that are sweeter than life, and so strong that they cannot be broken by death. A short life, busily engaged in doing good to others, can be of such tremendous service as to be a great benediction to the world. A word fitly spoken, a kindly deed that relieves distress, a helping hand to those who are down, a ray of light on some dark pathway, all these,

though simple in themselves, may be made of tremendous power in changing the tide in the affairs of men, and lay up an eternal reward of weal or woe for the life to come. It is a fearful thing to live, and if we rightly live, it is a small matter to die.

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The tendency toward compromise in religious matters is clearly seen in all such organizations as the Young Men's Christian Association, the Christian Endeavor Society, the Evangelical Alliance, the Salvation Army, and the various Sunday-school unions that dot the land. All of these organizations have as their supreme motive the determination to ostracise any man who is bold enough to stand by his religious convictions. For our part we have as little use for any of these organizations as they can possibly have for us. We believe their tendency to be only and always toward evil. Liberalism necessarily means a betrayal of a royal trust, and the liberalist, by any name, is a traitor to the truth.

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It has ever been a Baptist heritage to have unrestrained liberty in thought and speech. The only restriction that can be considered is that every statement must be true. If the speaker or writer, is sure that what he speaks is the truth he has no need to fear any padlock on his lips. He is at liberty to exercise his Baptist freedom in speaking freely all the truth he knows. In fact, it is the duty of every Baptist to tell the truth, the whole truth, and nothing but the truth. No one has a moral rite to suppress the truth. If the telling of

it hurts any man or any measure it will be because such a man or measure, is wrong. Tell all the truth.

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How much of our money should be given to our schools and colleges? It seems to us that this is a very pertinent question in view of the rush and dash to secure endowments here of late. We believe our schools are worthy of a liberal support. They should have good houses, good and extensive apparatus for Scientific experiments and study, and a good equipment generally. To do the most effective work this is very necessary. To supply all of this would not be a very severe tax on the people. But we are suspicious of large sums of money in stocks and bonds, the interest of which goes to pay the teachers their salaries. Columbian University has just voted away its Baptist name and property. The Chicago University is about gone, and its millions have become an incubus on our Baptist name. This endowment policy is a centralization of power under a moneyed directorship, and is not the best wisdom, in our judgment. We are giving our schools large sums of money, not so much to cheapen education to the toiling, striving young men and women of the land, as to have the funds in hand for large salaries for the teachers. The strongly endowed institutions of learning have as high tuition rates as any others, the endowment being used to supplement salaries of the professors.

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Baptists do not believe in "Apostolic Succession," for that means a succession of apostles; but

we believe in the succession of churches. Christ did not promise a perpetuity to men, nor to their office, but he did promise perpetuity to his churches.

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“Else what shall they do who are baptized for the dead, if the dead rise not at all? Why then were they baptized for the dead?”—1 Cor. 15:29. What does that language mean? It means that baptism is intended to preach the doctrine of the resurrection of the dead, and if there is to be no resurrection at all, we ought not to be preaching such a doctrine in our baptism. The only baptism that Paul knew anything about was an immersion, or burial, of a believer in water. This was a likeness of a burial and a resurrection from the dead. But some Corinthians said there is no resurrection of the dead. If that be true, why should our baptism be a likeness of such a resurrection? If that Corinthian heresy was true, then our baptism would represent a falsehood. But, the doctrine of the resurrection is a true doctrine. Part of the work has already been accomplished, and all of it will be accomplished in good time. All the dead will be raised up to life again, and the Lord has appointed the ordinance of baptism to represent that fact. For that reason all baptisms should have in them a burial and a resurrection. A sprinkling or pouring of water cannot represent such a glorious doctrine, but the Lord says that immersion can, and does.

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We do not need any episcopacy in Baptist ranks and we are not going to put up with any



very long. It is entirely out of place in our polity, and we are not going to change our Christ given polity. If we have those who are ambitious to become presiding elders they should go to the Methodists where they cultivate that sort of sentiment.

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When Cornelius, pastor at Rome, sought to be regarded as a metropolitan bishop because he had a leading pastorate, it was the introduction of a presumptive episcopacy that has afflicted us, more or less, ever since. Ambitious men would now hold place and power if an eternal vigilance did not hinder them. But our Baptist polity is essentially congregational, and the presiding eldership can never be accepted. 2-18-04.

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There is not a church in the Southern Baptist Convention to which that convention looks for direction, nor to which it, or any of its Boards, makes any account of its work. You could not easily conceive of any body more absolutely independent and sovereign as far as the churches are concerned. That is a serious defect for a general Baptist body. 2-4-04.

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Baptist liberty is a precious heritage, and the privilege of free speech will not be surrendered at the beck and call of any conclave, of any sort or size. Baptists love to talk, and we want them to know the Flag is a free forum.

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The great doctrine of the Bible is the resurrection of the dead. In this there will be such a complete triumph over death as to leave not a ves-



tige of his temporary victory. The earth shall cast out her dead, and the teeming millions who once walked with us here, will again rejoice in a triumphant and imperishable life. This doctrine was a glorious thought to Paul. It is also glorious to the expectant saints today. Thank God who giveth us the victory through our Lord Jesus Christ.

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In the present economy of the organized work it is both possible and practical for the boards to always hold the balance of power for the membership of the convention. In our judgment this is not right, but it will take considerable agitation to ever change it. 3-31-04.

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Churches may, and should, co-operate. But churches may not and should not centralize their work. Co-operation is Scriptural and Baptist; but centralization is unscriptural and un-Baptistic. —2-18-04.

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And the Baptists have lost Columbian University! After the tears and labors, and prayers, and money of the fathers had carried it through storm and flood, and war, the present board of Trustees as a bid for more money cast aside its denominational character as a Baptist institution, and have made it "undenominational" Better be careful who owns the colleges you endow. The trustees of any of them could sell out for money, some time, if they would.

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Co-operation in all good work; but without centralization anywhere.

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Presiding elders have a place in Methodism, but no place in our Baptist polity.

Our boards should show a willingness to recognize Baptists who give mission money through other than board channels as being true Baptists nevertheless. 2-11-04.

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The right of criticism on a man who occupies a place of public trust was seriously questioned in Chattanooga recently. Senator Peak struck one old man three times with his cane and struck another in his eye with his fist, for no other cause except that these men had criticised his official conduct. Is it coming to pass in politics as well as in religion that none are allowed to criticize the public doings of our officials? Alas for our boasted liberty!

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It is a mistake to say that a General Association or Convention, of Baptists becomes Presbyterianized when the messengers are sent as representatives of the churches. The only representation the churches can have is through messengers.

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The Long Run Association includes the churches of Louisville, Ky., and it has recently celebrated its centennial meeting. For one hundred years this missionary body of royal Baptists has stood for the true gospel of Christ, and against all comers and goers who sought to inject their heresies into the body. The Long Run Association is

a generation older than the oldest Hardshell Baptist church, and it has always been a Missionary Baptist body.

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In our judgment there can be no simpler plan of mission work than for the churches to select the man they will support, send him their money direct, and get a reply and a report direct from him. In this way they are in actual touch with the work, and their money is not taxed one single cent, except for a postage stamp to send the letter. You can get a New York draft from any bank, for any amount, and it is payable at any mission field in the world. You don't have to help pay a high salaried secretary if you don't want to. There is a more excellent way, a more Scriptural way, and it is within easy reach of every church, and every individual in every church. You need have no fears at all that you will pay any one of them that is untrustworthy, and they have all agreed that if one receives more than enough for his support that he will divide the surplus with the others who are short.

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In the idea of the evangelism of this day the simple gospel of Christ has a very small place. The preacher that can create the greatest sensation by reciting the most stories is the man for the times. A brother rode with us on the train a few days since and asked us to recommend some good evangelist to him for a meeting. After we had commended several plain and powerful preachers of the Word to him he said none of them would suit his people, because his hearers

must have something literary, and the preachers referred to knew only the gospel of Christ. What are you going to do with that state of affairs ?

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If the doctrines, ordinances and organization of the Baptists are from the Lord, then no other church or churches can have these unless the Lord instituted two churches. If other churches do not have these characteristics then they are not churches of Christ, and are without his authority to administer these services. If other churches have received these characteristics from the Lord, then Baptists are without authority to administer them, and our churches are not the churches of Christ. In view of these evident facts there can be no consistent interchange of membership, ordinances, organization or ecclesiastical fellowship between Baptists and others. There may be genuine Christians in all of them, but that is no reason why any of them should be recognized as being fully equipped as churches of Christ. There are Christians in the Democratic party, but it is not a church of Christ.

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We are decidedly in favor of co-operation, and we are just as decidedly opposed to centralization. Let the churches work together in great or small numbers, but let the man perish that will undertake to be boss over them.

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If the critics who say hard things about the Flag would only read it carefully and imbibe its spirit there would be a large increase in the num-

ber of unflinching Baptists in the land. This is not self-praise, but the simple truth.

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Some of the leading preachers in the Hard-shell ranks in Indiana are coming back home to the Missionaries. It is time that all the good ones were returning to the fold. They have been out in the bleak hills of donothingism long enough. There are some good men among them who could do good if they were on the right line.

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It is a good thing the Lord don't count people and their work like men do. In his sight Paul was a royal missionary when he went out without a board or convention behind him, but in this age he would be set down as a kicker and splitter, and would not be counted as a missionary at all. But in our judgment Paul was the right sort of a fellow after all.

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A Gospel Missioner is as truly a missionary as anybody, and there is no possible question about his being a real Baptist. For that reason we contend he has as much right to the honors and credit of a Baptist as any one else. A man don't have to have a board on his back, or over his eyes in order to be a Baptist.

It is truly refreshing to travel through the country and see the roval Baptists who stand so firmly for the faith. They delight to hear Baptist doctrine proclaimed. They don't want any shirking or apologies for the truth. They believe the Lord meant what he said in all his commandments, and they want it all.

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"We stand for world-wide evangelization. That includes Kentucky, the convention, the uttermost part of the earth."—Bow's Mission Monthly. And that includes the Gospel Missionaries who are doing as faithful work on mission fields as any one in the business, and are entitled to as much consideration and love. Let us love all the missionaries, no difference how they are supported, if they preach the truth.

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We note that several of our papers are planning to have special issues of their papers in the interest of the various boards. We are constrained to ask why they do not publish one issue in the interest of the Gospel Mission movement? Are they not real Baptist missionaries as well as any others? But there will never be a favorable word in one of these papers about the work that is being done for the Baptist cause by those faithful Gospel Mission workers in the field.

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The name "Baptist" should stand for all that can be embraced in Christian character.

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Always be so truthful that your neighbors will never doubt your word though your statements seem extravagant.

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Why have a theological seminary that lays the foundation for the overthrow of our Baptist churches? The one we have does this.

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Don't be afraid to speak out on the temper-

ance issue. We need a pulpit that will make it hot for the toppers inside the churches.

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In all probability those who avow the doctrine of modern sanctification are honest about it, but that only aggravates their mistake.

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This paper stands for the Baptist doctrine and practice, pure and simple, and if we fail at any point it is because we do not know

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A Landmark Baptist is nothing but a real Baptist with his every-day clothes on, doing his own work without calling in any help from others.

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Divine providences are very mysterious to us now, but in a coming time all will be made plain. We must wait to see the explanation of it all.

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There is no extravagance in the statement that Baptist churches are the divinely appointed custodians of the ordinances of the gospel, and of its dissemination throughout the earth. It is reasonable to believe that Christ would leave a people in the earth to represent him in the great work of saving the lost, and what people could more appropriately do such work than his own churches? It is absolutely certain that he left no other organization except his churches, and to them he has committed the sacred trust of the gospel of salvation. These churches have this treasure in earthen vessels and they should not shrink the responsibility that attaches to such a royal service for the King, and for a lost world. Each church

is to be accounted a factor in the great work of evangelization, and has no right to excuse itself from service because of the neglect of others. Each member of each Baptist church in all the earth has a duty laid upon him to pray, and preach give to make the work of the world's evangelization a success. Such a work is so Christlike that everybody should take special delight in helping to do it. The angels may well envy us the honor we have in bringing in the lost. Surely we are inexcusable if we neglect to do all we can, as churches of Christ, to join in and help in sending the gospel to earth's remotest bounds.

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Differences of opinion as to methods of mission work should not occasion a serious rupture in denominational matters. Where principles and doctrines are not involved there should be liberty to all.

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"MOTHER IS NOT EXPECTED TO LIVE. COME AT  
ONCE."

Such was the telegram that summoned me from my meeting in Osceola, Ark., to Arlington, Ky., where my father and mother had their happy home. I hurried on to the bedside of my stricken mother with all the speed possible, traveling nearly an entire day and night, and reached the room about fifteen minutes after her spirit had taken its flight and her lips had been sealed in death. With anxious and almost bated breath I had traveled in the fond hope that I would see her alive, and with such constancy, they tell me, she asked and longed for my coming. But, alas!

she went over the river without an opportunity to give me the farewell kiss of purest maternal love. I humbly bow to the mandate of the Providence that so orders and shapes its ends that all things work together for good to them that love God, and I hope some day to understand all that appears severe and mysterious now.

The loss of a mother is the loss of the truest and best friend. There is no such love as a mother's love. There are five children of us who feel this sentiment as we never felt it before. We can easily recall the thousand little services undertaken in loving readiness for our good or pleasure. Her willing hand to help, or faithful warning of danger, or cheering words of inspiration to her sorrowful children. May God help us to imitate her virtues and honor her motherly instructions by lives of usefulness and faith.

Our dear father is now left to battle with life's woes without the strong courageous faith of that woman who has shared with him every joy or sorrow since the bright days of her maidenhood. For more than thirty-seven years they journeyed together in life, but now one is taken and the other left. May the hand that smote so heavily now apply the healing balm and by his grace bind up the broken heart.

Mother was honored in the love of her entire family, her neighbors, her church and pastor, and all who knew her. She was permitted to die a most triumphant death. For hours before her voice grew faint and still she talked of Jesus and his love. She sighed to be at rest. She praised

the Lord for his grace and salvation and left an abiding testimony that

“Jesus can make a dying bed  
Feel soft as downy pillows are;  
While on his breast we lean our heads,  
And breathe our lives out sweetly there.”

Dear mother, for a short time we bid thee farewell. Soon we expect to take thy hand, and with thee sing redemption's joyful refrain. In that happy meeting we shall join the innumerable company, and the bonds of our union shall be broken no more. Bless God for the cheering hope.

J. N. HALL.

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To depend on human machinery rather than the Holy Spirit for our successes in gospel work is the fatal mistake. The power of the gospel unto salvation does not depend on the voice, the gesticulation, or the skill of the speaker so much as on the Spirit of God, who uses that gospel as a death-dealing and life-giving power. Spirit-filled preachers will accomplish more good than the best drilled seminary man who is deficient on that point.—2-4-04.

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It is a fact that the purity of our Baptist faith is mainly dependent upon our country churches. The cities and large towns are too easily caught on the driftwood of liberalism to be relied on for a pure orthodoxy. The country pastors and churches do not have to depend on the fads and fancies of the age for their work and success, and they can afford to preach the whole truth, and nothing but the truth.

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The beauty of our Baptist doctrine is that we stand for a number of distinctive truths for which no one else stands. If there were no Baptists these distinctive doctrines would have no advocates, and would not be preached. God has need for the Baptists to preach that part of its truth that no one else will preach.

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Our Baptist children should have the same care for the spiritual supplies as for their material food. It would be cruel for a parent to place in the hands of a child a poisonous article for his body; of how much sorer punishment suppose ye he should be thought worthy if he places poisoned doctrine before him for his soul? Be careful about the literature you give them. Lots of it is poisonous.

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The true idea of organized work is to secure the co-operation of two or more churches in doing what one church alone cannot do. But the thing to be done is to be subject to the direction and control of these churches, whether they be many or few. The idea of farming out the work to some agency that shall dictate to the churches what they must do is foreign to our Baptist policy and to the New Testament teaching. The Flag believes in co-operation between churches, and in a compact and complete organization, but always with the churches in the saddle, and with every agency subservient to their will.

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We do not at all like the idea that our boards have some secrets that the Baptist people ought

not to know. In our judgment our Baptist people have a right to know all that is going on in our denominational work. They pay the bills, why should they not know all about the business?

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The Flag editor has made an average of over 600 sermons per year for the past six years, besides all his travel and labor in editorial work. Do you call that eating idle braed?

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The Flag takes special pleasure in working harmoniously with all the brethren whenever we can do so without the sacrifice of some cherished Baptist principle; but we do most candidly avow that we are sometimes sorely tested before we can consent to some things that seem to be popular. That money basis of representation we cannot swallow. We have never yet seen a valid argument in its favor. The condemning of a man, or a church, without giving them a hearing, is not right, is not Baptistic, and if every Baptist in the world should record a vote tomorrow in favor of it, the Flag would beg leave to protest against it and vote on the other side. We love harmony, but we love truth better.

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We are not specially given to personal warfare, but when we have to take off our gloves for the business, we believe in doing a good job.

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It is not what a man does, but what he is that counts with God. Man judges by the outward appearance, but God looks at the heart.

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To the plain, everyday Baptist this money basis of representation in a Baptist convention is practical sacrilege. It is unscriptural, unreasonable, un-Baptistic and inexcusable. If there was ever a time when the circumstances justified it, such is not the case now. To place a man's money as the value of the man, and of his church, is to make commercialism the ruling spirit of the age. If a man's church is not entitled to representation on its own account, then it must be that the church is not equal to the gifts it makes. We are crucifying our Lord on a cross of gold, and selling him and his cause for a few pieces of silver. The money basis of representation is a serious travesty on our Baptist religion.

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There was a good point in the saying of President Lincoln: "I am not so much concerned to get the Lord on my side, as to find what side the Lord is on and get on that side myself." One is more likely to be on the winning side if he gets on the Lord's side, than to take the opposite side and try to persuade the Lord to change over with him. We should seek to discover the Lord's side of every proposition, and boldly take our stand right there, because we may be sure that side will win the victory. But many people are taking the side that offers the best pay, the most selfish gratification, the largest pleasure, without any reference at all to the Lord's will in the case. Why should we be surprised at their failures?

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The articles in Ford's Christian Repository on the life of Dr. J. R. Graves, are very fine. The

Baptists of the South really have but little idea of the debt of gratitude due to that noble saint for his bold stand for the truth under all conditions and circumstances. Dr. Graves was a tower of strength in his day.

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The doctrine of a converted church membership is the polar star of Baptist faith. On this pillar we can build the doctrine of the security of the believer, an experience of grace, a joyful religion, a sybolic baptism and supper, a congregational equality in chuch government, and all the characteristic doctrines of Baptist faith. A converted church membership gives love to God, obedience to Christ, and a genuine fellowship of the brethren.

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Dont forget that Baptists have the peculiar distinction of being distinct claimants of a Scriptural church perpetuity that overleaps the chasm of the ages and touches hands with Christ and the Apostolic age. Such a succession does not depend on uncertain statements that may be collected from their enemies along the course of time, but on the infallible and glorious word of the Lord.

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We earnestly beseech our young preachers to devote themselves to a diligent study of the doctrines that peculiarly distinguish the Baptists as a religious people. There is no more efficient work than to preach the doctrines. Paul exhorted Timothy to "Take heed unto thyself and unto the doctrine; continue in them: for in so doing thou

wilt save both thyself and them that hear thee.” The young preacher that informs himself thoroughly on the doctrine will find himself ready for every good work. Study to show yourselves approved on the doctrine, brothers.

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If the doctrines, ordinances and organization of the Baptists are from the Lord, then no other church or churches, can have these unless the Lord instituted two churches. If other churches do not have these characteristics then they are not churches of Christ, and are without his authority

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Should we preach Baptist doctrine plainly to the people? Of course we should. The world is in need of Baptist doctrine, and how can they get it more effectually than by faithfully preaching of it by our pastors and evangelists? Let every pastor who reads the Flag see to it that a series of earnest, faithful, doctrinal sermons is preached this year to his people. It is better for each pastor to preach the doctrines for himself, but if he cannot, or will not, then let some one else be invited to do the work. It will be strengthening to the cause.

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We desire to specially emphasize the fact that it is the right of our Baptist hosts to know what our public servants are doing, and if at any time a desire is manifested for the publication of facts, or an investigation of proceedings, it is a mighty bad sign to see these public servants get on their ear about it, and make as if some great outrage has been committed against them by asking them



to give an account of their stewardship. Now, look at the difference in the way these things work in the North, as compared to the South. In the recent Northern Anniversaries Dr. Norman Fox said that there had been some criticism offered on the American Baptist Publication Society. Dr. O. P. Gifford seconded the resolution because he said the Society did not want to conceal any of its doings from the Baptists. Then Dr. Rowland, the secretary of the Publication Society, told the brethren that he and all the officers would most cordially welcome the committee, and would be glad to have them look into every detail of the work and report to the Baptists what they might find. The resolution was adopted unanimously. That is the way we love to see officials of our Baptist enterprises do. The man whose affairs are straight, is not afraid to be investigated. And he don't pick his crowd to do it, either, for he is not afraid to have his work scrutinized. Now compare this with the Sunday-school Board of Nashville, and the Home Board, of Atlanta. See the difference? The Sunday-school Board would not publish the details of their investigation. The Flag offered to put the whole thing in print. But they would not permit it. While the whole business of the Home Board would resign if you undertake to investigate their work. Something wrong brethren.

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The Christian Advocate claims the time is rapidly coming when all the denominations will readily exchange pulpits, and receive certificates of membership from each other, and practically

have no differences between them. We do not agree with our neighbor in this roseate view of our religious future. We believe our principles are too firmly fixed to be set aside. There has always been a Christian recognition for other people, by the Baptists, and this splendid element of charity will always obtain, but Baptists will never fraternize with other denominations in church ordinances and exchange of membership. In the very nature of their faith they can never do it, because they regard all other religious bodies as being unauthorized human institutions, and without authority to administer ordinances or give church fellowship. In this view the Baptists only accord to others a religious standing which they admit to be correct, and claim for themselves a standing that no one else can effectually deny. How can two walk together unless they be agreed?

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There is a useful service that can be rendered by our State secretaries, but they will not be likely to accept our suggestion about it. They can become superintendents of mission fields, instead of mission funds, and render invaluable service to the cause. Suppose our boards would select good, reliable sisters to manage the mission funds, answer all letters, and keep all accounts. They could easily do it, and at merely nominal salary. Then let the secretaries devote themselves to a cultivation of the destitute fields, and become real missionaries, and there will be no opposition to the drawing of their salaries from mission funds. If the secretaries would go

to prominent, destitute fields and canvass the ground, see the leading citizens, solicit their aid in the establishing of new religious enterprises and in the building of Baptist church houses, they would be able to do a good service. When a man goes as the elected representative of the convention, and can assure the citizens who live in fields where no Baptist interest is fostered, that the denomination is behind him, and will stand by him in the building of churches and support of pastors, it will go far toward inspiring confidence and securing co-operation in the work. Our secretaries should cease being secretaries and become missionaries, doing a general work in the general field, and helping the local missionaries with their influence and preaching. Our mission funds do not need a secretary to manage them, but our mission fields do need a missionary to visit and take the oversight of them. We suggest that every secretary at once turn over the financial part of the business to the treasurers, and devote themselves to the matter of supplying the destitution.

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Our Cuban missionary, A. J. Diaz, has been recently on a visit to New York City. He is trying to stir up a sentiment in favor of securing State aid to the Baptist mission schools in Cuba, because the Catholics are receiving State aid for their schools, so says the New York Times. In this work Brother Diaz is out of his place. Baptists don't want State aid for any sort of schools, nor anything else of a denominational character. It has long been a cherished principle of the Bap-

tists that church and State should remain perpetually divorced. One of the flagrant outrages of the Catholic church is its hold upon the public pap, and its persistency to hold on until its greedy maw can be filled. At the same time one of the glories of the Baptist faith has ever been that it repudiates entirely all dependence upon the funds of any earthly government for its religious work. Brother Diaz had better return to his noble work of preaching the gospel to the Cubans, and manage his schools as best he may without the benevolence of the Baptist friends, for it is decidedly contrary to Baptist principles to call in the State funds to pay for Baptist teaching. It is better to do all we can to stop the State aid that is going to the Catholics, than to strengthen their plea for such aid by sharing with them the spoils. Let all Baptists always fight the union of church and State ( because it was the mother of the awful crimes of the dark ages.

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Soundness in doctrine is made very prominent in the exhortations of Paul to his sons in the gospel, Timothy and Titus. There was then good reason for it, because the new doctrines of the gospel were likely to be very unpopular, and a faithful preacher that would speak them boldly was likely to be very much persecuted. But, since the doctrine of Christ was the basis of salvation, and must be preached even if it brought persecution, it was needful to impress upon the preachers their duty to be faithful in preaching it. The same necessity exists today for the faithful preaching of the



doctrines of God's word. Not because the Christian religion is unpopular, but because it is so popular. The gushy sentiment of the age has seized the religion we profess, and Satan has changed his tactics. He now proposes to keep the doctrine in the background on the plea that there is no need for it now. In the former times it was kept down because it brought opposition and persecution. Now they would keep it back because it would disturb the equilibrium and good feeling of the good people. But the man who faithfully preaches sound doctrine now will find that the spirit of persecution has not vanished from the earth even yet. But, we desire to say to our young preachers that they should preach sound doctrine. The world needs it now, as never before. Shun not to declare the whole counsel of God.

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We do not all believe in the presiding elder business, and in a free country like this we do not have to have such folks unless we want to, so we have decided we will not enter the slave gang.

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If there is no special call to the work of the ministry, then Paul did not have one. If Paul had no such call he deceived us in saying so, and if his word is untrue on this how can we believe him at all?

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From all quarters comes the word that says everybody is noticing the improvement in this paper. Well, we started out to make it the best



in the land, and some of our friends think we have succeeded already.

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The brother who braves the sentiment of the "leaders" and moves the abolition of the money basis of representation from the Convention will deserve the thanks of all true Baptists.

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Send out the gospel to earth's remotest bounds, but remember that the Lord gave his commission to his churches, and it is not your prerogative to hinder their work, or usurp their authority.

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The Prohibitionists are feeling awful good to see the voters of the land walking to the polls to vote as they pray. This is practical prohibition and is indicative of good for the future.

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The Primitive Baptist, a Hardshell Baptist paper, of Martin, Tenn., is shouting happy. We have not seen such a spicy breezy, puffy editorial in its columns for a long time. The occasion of its hilarious feeling is the fact that W. P. Throgmorton, who once championed the Baptist cause against the Hardshells and proved that Missionary Baptists were the Primitive Baptists, and the Hardshells were a new sect, a schism, a split or splinter from the old stock, has become a convert to the belief that Hardshell Baptists are true Baptists after all, and can administer valid baptisms and church ordinances. And the editor of that paper vigorously and logically argues with Brother Throgmorton to go to the Hardshells and

get valid baptism, which Brother T. admits they can give, and which the Missionary Baptists cannot give if we are the schism. In fact Brother Throgmorton has surrendered the cause to the Hardshells, and logic and reason is on their side. If they are valid, gospel churches, we are not, for we are ecclesiastically in antagonism with them. We are not of one faith, nor of one order. Both cannot be true churches of Christ, unless truth can be in conflict with itself. There is neither doctrinal nor church fellowship between us. One or the other is wrong. Since Brother Throgmorton concedes they are right, he concedes we are wrong, and Brother Cayce does right to insist on his going where he concedes valid baptism is found. We do not begin to believe it.

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The most royal institution in this world is a Baptist church. Its importance grows out of the fact that it is a church of Christ, and its constitution and purpose is God-ordained. For this reason we are jealous of the dignity and rights of the Baptist churches. To serve them sincerely is to honor their Lord, and this is the highest duty of man.

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The tendency to bossism amongst the Baptists is entirely out of harmony with our recognized policy. It is also a violation of our Lord's specific command. He said we were all brethren, and that if any among us would be great let him be made a servant of all. There are to be no lords over the Baptist heritage, for he has forbidden it. Let's stand by our orders.

The Flag does not claim to be a "state paper," and if we did, it would be hard to tell to what state we belonged. The circulation of the Flag is just about the same in Missouri, Texas, Arkansas, Tennessee and Kentucky, with Illinois as a close second. In either of these states we have a fine working circulation, if we had none in any other.

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Why should any Baptist be afraid to risk the churches of Christ in any movement they may make for missions? Are they not the Christ-appointed custodians of the work? Let the churches organize and combine as they desire. This paper stands for the right of the churches to do as they think best, and we call on all men to keep themselves out of the way.

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There is a difference between a "revival" and an "awakening." Christians are revived and sinners are awakened. There can be a revival without an awakening and there can be an awakening without a revival, but generally both go together. Neither can be "worked up," but both may be called down from God. O, for a great revival of Christians and a great awakening of sinners. Let us pray for it.

It appears to be a case made out that Dr. Graves was a sure-enough Gospel Missioner in all the principles that go to make up that idea. He believed we had too much mission machinery, and that it was fast involving the worst forms of episcopacy, and that we had need to get back to the churches. This is the cry of the Gospel Mis-

sion brethren today. We are safe when we are in control of the churches, under Christ.

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Our best deeds are generally least known. That part of the Christian's work which can be written is generally least important. God only can see the heart and he only can see the little deeds done in secret, which are prized most highly by men; but when the records are fully made up many who have had most credit with men will be least in the estimation of God.

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Let us all make this the greatest year of our life for the Lord's work. We may not be kept here many years longer, and we need to make our record while we can make it to the best account.

The Flag believes the commission was given to the churches, and should be executed by them. We believe that these churches in a given locality may co-operate together in sending out missionaries by organizing associations for that purpose, if they so desire. But we do not believe these associations have any right to co-operate and organize still another association, that will not in any sense be under the control of the churches, and place the commission in the hands of this larger and more pretentious organization. The Southern Baptist Convention is that sort of an organization. It is made up of the delegates elected from associations, and appointed by the State boards, and our churches, as such, have neither a representative nor a voice in its affairs. Such a body is manifestly formed on an un-Baptistic basis and needs to have its constitution thoroughly revised. If the churches of the South de-

sire such an organization, and will send messengers to organize such, then that organization will be valid to the extent that it is under the control of these churches. But as it now stands the churches have absolutely nothing to do with it except to pay the bill of expense as they may be called upon, or else be read out of the denomination as being opposed to the "organized work."

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The Baptist News says the Flag editor is a little cranky of late—sometimes favoring boards and sometimes opposing them. But we beg to say to our esteemed brother that we have had that position from the beginning. We have always favored a subservient convention and board. We have not changed one whit from that position, and never expect to. Most of our boards now are uncompromisingly opposed to that sort. Whenever we find one of the other sort we shall heartily commend it.

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The policy of this paper is to stand unflinchingly for sound Baptist principles. We will cheerfully yield to the will of a majority where a mere policy or expedient is involved. But when a cherished principle or doctrine is involved we will not give an inch from what we believe to be right.

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The beauty of our Baptist faith is that we are in a safe condition whether we are right or not. Everybody agrees that our church organization, our baptism, our communion, our conversions are all valid, even allowing others to be judges. If anybody is right we are right, and if



all others are wrong we are still right. It is a grand thing to be a Baptist.

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A Landmark Baptist is the consistent Baptist. He feels that he has something to live for, and he commends it to others. Such Baptists are invaluable in the service they render to the Lord.

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Freedom does not always make a man true, but truth, genuine truth, always makes a man free. Let him that loves freedom seek truth.

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Error is always an enslaving bondage. Her children blindly serve because liberality can never be anything to them but a dream. To break error's chains and give freedom to her slaves is the noblest work of man.

There is no record in God's word that tells of any General Missionary Convention to evangelize the world. That work in the Apostolic age was done by the churches, just as it should be done now.

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It is pleasant to remember that our Baptist faith has come from the fountain of truth, and will abide with us forever. We do not need committees on revision for infallible perfection was grafted into the divine record from the start.

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We have an impression that there is no impropriety in having things equalized in religious matters. Recently we heard a financial secretary who receives his eighteen hundred or two thousand dollars a year, and all expenses paid, tell of a

poor servant girl who works at fifty dollars a year, and whose heart was moved with love for lost sinners that she gave five dollars of her earnings to aid the secretary in his work. He told this as an incentive to induce others to give; but we couldn't help saying it would be more becoming in the high salaried official to give to the poor girl.

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Don't forget to give your thought, prayer and cash to the cause of his missions. It is worthy of all, and the Lord has assigned this to us as our work.

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There are seven points of Baptist faith wherein they differ from all other religious denominations, but the reception of alien baptism is the key to all.

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The most absurd claim that is now made by any religious people is made by the Episcopalians. They claim to have a succession of bishops back to the age of the apostles, when the merest tyro in historical lore knows the whole Episcopal business originated in the 16th century. "The height of presumption" would be a mild designation for such nonsense.

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In this time of looseness of doctrine there is great need for unflinching fidelity to the truth. The preachers of today have on their shoulders a grave responsibility, because they are the divinely appointed watchmen on the walls of Zion, and we expected to be faithful in sounding the alarm of

danger. The truth has enemies that are strong and treacherous. Let us all watch.

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An association is nothing more than a conference of appointed messengers to confer together about things that are best for the growth of the Kingdom of Christ. An association has no power at all over the churches, and can do nothing more than confer, and advise. The churches themselves are the executives of the work Christ assigned them, and no human society has any right to usurp authority over them or interfere with their work.

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God bless our young preachers. We know quite a number of young men who are full of promise for future service. They are in our colleges, and are devoting themselves to their calling with a remarkable measure of self sacrifice and hard labor. Some of them are not in college, being unable to go to school, but are hard at work for the Lord. The future will hear from them, for their labor will not be in vain. Heaven's richest blessings on our young preachers.

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A faithful defense of our Lord's churches and their divinely revealed doctrines is the great need of our age. In the trend toward liberalism we have left our moorings, and the mad rush for societies has left the churches of Christ almost stranded. Our churches are but little more than mere pegs in the wall on which the societies can be hung for their convenience. But we believe the churches of Christ are adapted to the Lord's

work in all its phases, and the multiplication of these human societies is nothing more than a weakening process to destroy church strength.

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It is said that after the new pope was elected he was placed in the papal chair and the triple crown was placed on his head, and the cardinals who had elected him passed in procession by him and each one kissed his hands and feet. Such abject abasement of one's manhood is characteristic of Romanism. What other system of religion, even though it be heathenism, would ever require one man to kiss another's feet? It is nauseating to think about it.

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It is sometimes intimated that Gospel Mission people are opposed to "organized work," meaning by that expression to say we are opposed to co-operative work, on a well defined system. This charge is not well founded. In fact, it is untrue. We believe Gospel Missions has the true idea of co-operative work. Our fathers, who were the brush-breakers of this country, used to have log-rollings, and barn-raisings. To roll the logs, and raise the barns was more than an any ordinary family could well do within themselves. So the neighbors would be invited in to help do the work. That was co-operation. Only enough neighbors would be invited to help with the work efficiently. To get more hands than were needed would be to weaken the force. They would be in each other's way. But just enough to make the work easy, and yet have something for each man to do, was the way to do the work well. So it is

with Gospel Missions. One church may not be able to send out a missionary. In that case let her call on neighboring churches until enough of them have been secured to make the task easy, and yet every one have something to do. That is real co-operation. But it should stop with the support of that missionary. Now let others combine to send out another, and so on, until there will be ten-thousand co-operations, and ten-thousand missionaries, and every church in the land will be doing a part of the work. That is "organized work" right.

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Is it a crime to believe every word the Lord said? Will all He said prove true? If so, then these words will prove true: "On this rock I will build my church, and the gates of hell shall not prevail against it." These words are simple, straight, full of meaning and divine. Jesus did build a church. It was founded on a rock. The powers of hell have always opposed it. But he said they should not prevail against it. If that prophesy is untrue, then Christ is untrue. The issue involved in the existence of the church of Christ in all ages of the world is such as to settle the question of the truth or falsity of Christ's words. When a man says the church that Christ built has failed from the earth, he thereby charges Christ with a false statement in saying the "gates of hell shall not prevail against it." It has come to a pretty pass that we can find a professed Christian who will make such a charge against Jesus Christ—for no other reason than to bolster up his poor human theory. For our part



we believe Christ spoke the truth. We believe His church now exists, and has always done so. Sin and Satan do oppose, and have always opposed, but they cannot prevail against the church.

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Let us be very candid in our reflections about this modern union revival craze that has been sweeping over the country. If it is a good thing we very much desire to avoid throwing any hindrance in its way. We are decidedly in favor of any enterprise that we are sure will have the divine approval, and advance the glory of Christ, and make his cause to advance more rapidly. But in all candor we must say our present impression is not favorable to the union meeting idea. In our judgment the price paid for the service is entirely too much, and it can never be a profitable investment. Let us consider a few things:

1. A union meeting always supposes an agreement to leave in the background such doctrines of the Bible as are supposed to be unpalatable to any of those who are in the meeting. This compromise of the truth is altogether dishonorable to our Lord, and without authority on our part. What right have we to agree to suppress a part of the truth He gave us to preach to the people?

2. A union meeting is a confession that all churches are equal in point of gospel preaching and authority, and that they can therefore unite on terms of perfect equality. That means that a church of Christ is no better than a church made by man. Such a reflection is a sin.

3. There is no reason why any number of churches that may unite in perfect equality for

two weeks should not unite on the same terms for all the time. There is just as much of principle involved. There is no more sin to unite for all time than it is for a day or a month.

4. There is a species of insincerity and hypocrisy involved in a union meeting. Those who lead pretend to a union that is not real. The people really differ and as soon as the union meeting is over they will go back to the old fight they have had all the time. The world may think that the differences have been merged, or surrendered, but it is a deception. The union is a mere pretense, and these mere pretences are wicked in God's sight.

5. People who are in the union meeting are the very ones who ought to hear what God has to say on the very doctrines that have been set aside for the sake of the union. The true preacher tries to so adapt his preaching to his crowd as to say the things they need to hear, while they are present. But no such consideration ever enters into a union meeting, for it would be out of place to say such things.

6. No preacher can be true to his own beliefs, if he has any, and be in a union meeting. The text he takes may call for a faithful proclamation of some of the very doctrines that have been set aside, and he cannot be faithful in refusing to declare those doctrines.

7. A union meeting goes on the presumption that some of the offensive doctrines of the Bible are not good for the conversion of men, and should therefore be left out. But all Scripture is profitable for doctrine, and for practice,

and Paul said to Timothy, "Take heed to the doctrine, for in so doing thou shalt save thyself and them that are near thee."

8. Union meetings proceed on the popular idea that there is great need for people to get into the church in order to get a blessing. Church salvation is a leading heresy in the whole business. This is dangerous to the souls of men.

9. Union meetings also impress the people that religious denominations are wrong, and a hindrance to the conversion of the people. This is untrue. If this were true then Jesus made a mistake in establishing the sect that is everywhere spoken against, even in union meetings.

10. The whole business is of the devil. It is a compromise with error, at the expense of truth. It is a reflection on those who are faithful, and puts a premium on those who oppose the truth. We are decidedly opposed to the whole thing, and do not believe its work is of any value at any point. Excuse us altogether when you start your union meeting, for we do not propose to be mixed up in the ungodly affair.

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Sound doctrine that cannot be condemned is what the people greatly need. See that thy get it.

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On general principles we can truly say we like the Southern Baptist Convention. We like its social reunions; its cordial handshakes; its fine speeches; its superb attendance of the choicest spirits in our land. We like its enthusiasm; its rush of business; its optimism; its happy retrospection of the achievements of the past; its an-

ticipation of the future. There are many things about the Convention that we like. But we do not like the money basis of the Convention. In our estimation this is the fly into the ointment, and should be eliminated at the next session of the body. We believe it is based on the commercial spirit, and makes mammon king. In our view the spirit of brotherly fraternity is far more valuable than the spirit of commercialism. We believe that a Baptist church has a right to representation in a Baptist Convention simply because it is a Baptist church, and not because it has paid out a specified sum of money. We do not oppose the paying of money to our denominationl enterprises by all of our churches, and we do believe in the idea of making the churches whopaythemostmoney. the most honorable. There are nobler qualities than the paying of money. To have a church with a broad view of its obligations to the world, and with spiritual power over men, and with power in prayer before God, and that is sound in the doctrines of the word, is much better than to have a church that is rich in its gifts of money but that comes short on these nobler qualities. But it would make no difference with the Southern Baptist Convention how efficient and spiritual a church might be, it could not be represented in that body unless it would pay in \$250.00 for the use of the boards of the Convention. Churches represent by their money, not by their piety, spirituality or soundness in the faith. This is utterly a perversion of our Baptist sentiment and polity. We ought to be alarmed about it, and abolish the sentiment entirely. The value of a



man's property cuts no figure in determining the value of his life. So it is also with a church. Soundness in faith and practice is of far greater value than the giving of money. So let us abolish the money basis and unite every Baptist church in the South to send messengers.

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Be sure your church gives some mission money this year, and for fear others do not give, you put in a good contribution yourself.

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Never allow your opposition to a method of work to prejudice you against the work itself. Pursue it on a proper method.

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Correct your brother's faults if you can, but don't forget that you have some of your own that need attention.

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When you hear a street preacher denouncing all the churches you may put it down that his is a religious guerilla.

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There is not much in "luck," but there is a good deal in pluck. If you want a thing done roll up your sleeves and do it.

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Some people know so little about Baptists and Campbellites that they think the two denominations are alike because they both immerse. What gross ignorance.

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The time seems to be upon us when the denominations around us have decided to hold up



their criticisms of Baptists on the communion question. We have conquered a peace.

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If our Lord had wanted us to have a religious boss and an Episcopal bishop, he would have left us an example of it. But he didn't.

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This is a perilous time for true men to be at ease in Zion, but there are many who are sleeping on their oars in the midst of a storm.

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The mission sentiment is growing more and more to be after the gospel Mission pattern. The common Baptist heart will not submit to bosses.

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Our churches don't have to give their mission money through the organized agencies unless they want to. They are free to give as they please.

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The lost world should appeal with great power to our sympathy and liberality, and as rapidly as is possible we should send them the gospel of Christ.

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It is real nice to be able to leave a rich legacy to some great enterprise when you die, but it is really more satisfactory, we imagine, to be able to render aid while we live.

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Certainly, we should send the gospel message to every creature. That is our Lord's command, and everybody that has received in his own heart the blessed fruit of the gospel should

seek to have others to share a like blessing  
Send out the gracious word of truth all along the  
line.

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Baptists do not need to go from home to get  
washing done, for they are able to do their own  
baptizing. This alien immersion business is just  
a way of hiring our washing done.

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Get rich quick business movements, and get  
wise quick schools, are both alike, of doubtful  
utility. Those who depend upon them will find  
that they stand on uncertain ground, both in  
business and education.

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If all the man made churches in the land  
would as frankly and proudly recognize their  
founders as the Christian Scientists do Mrs. Eddy,  
it would not be hard to locate them. But most of  
them are ashamed to do it.

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Do you know what we call "Frenzied Fi-  
nance?" It is the freak of foolishness that causes  
a man to order his religious paper stopped on the  
plea that he is not able to pay for it while he uses  
tobacco and an occasional drink of liquor. There  
are such men in the land.

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The boards ought to agree to recognize the  
missionaries sent out by the churches as being  
missionaries in fact, if they want the churches to  
recognize the Board missionaries as all right.  
Both should have mutual recognition.

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Why should there be any lack of zeal in your attendance on religious duties, brother? Is it not a fact that there is a great gain to you in the services of the Lord's house? Is religion a vain thing in your estimation? Let your pastor and the brethren see that you are in great earnest in your work. The Lord will reward you.

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Is your wife or husband, a member of some other than a Baptist church? Would you like to have your companion in a Baptist church with you? Well, you can secure your cherished object by kind treatment, good Baptist literature, a sweet spirited discussion of your points of issue, and a mutual reading of the Bible together. Don't make your companion miserable by nagging and quarreling, but win him, or her, by persuasion, kindness and truth.

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In our estimation there is no room for a reasonable doubt as to the correctness of the claim made by the Baptists that their churches are the true, visible churches of Christ on earth. They have the distinct, Scriptural marks of identity, and have the history that will make good their contention. They look with a large measure of satisfaction upon a history that can be traced through the wilderness of the dark ages, and that shines with a heavenly halo of brightness that compels even our enemies to write the record of the piety and faithfulness of our fathers. While other denominations are obliged to confess a modern and human origin, or else connect themselves with the corrupt apostacy of Rome, the Baptists

can stand on the word of the Lord as a sure foundation and hear their head and founder say, "On this rock I will build my church, and the gates of hell shall not prevail against it." There is great consolation in knowing the words of Christ have proven true. He did build his church on a rock, and the storms and floods of bitter persecution and blood have been unable to destroy it. It stands today, and is represented in its primitive purity by the Baptist churches of this day, for they are the churches of Christ, and are still on the rock.

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The Flag has no sympathy with that patronizing spirit of the age that feels constrained to make apologies to every one we meet for being a Baptist. We believe the Lord was a Baptist, and that his commission was given to the Baptists, and they owe no one any apologies for following after their royal example, and keeping his imperative commandments. The rather we should be proud of our Baptist faith, and without hesitation we should preach our doctrines. The Lord loved the Baptist church at Ephesus well enough to die for it; and it would be a shame for that church to now be ashamed of the cause for which their Lord died. Thank God for the privilege of standing for the glorious and divine principles of the Baptists.

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The millenium will be on hand when the average politician gets so he will vote for the moral side of a political question.

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One of the proofs of the divinity of the gospel of Christ is in the fact that it does not take what the world calls a wise man to move the people with a pathos and power to which human eloquence is a stranger.

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Is it wrong to be a real Baptist, if you are going to be a Baptist at all? We are of the opinion that this is the thing to do, and for that reason we stand pat on Baptist ground, and make no apologies to any one.

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There are not enough preachers of the right sort, but there are too many of the other sort.

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A faithful defense of our Lord's churches and their divinely revealed doctrines is the great need of our age. In the trend toward liberalism we have left our moorings.

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What is it to be a Christian? Some people think that it is only necessary to join the church and be baptized to be a Christian. Others that they will be Christians if they can succeed in getting some sort of a strange or far away "feeling." But one may have all of these and not be a Christian. To be a Christian is to trust in Christ for salvation. To trust any one's goodness or to trust a "feeling" is to be deceived. To look away from self to Christ is to be saved.

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A convention with a money basis is not after the apostolic pattern.

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Free speech is not considered proper unless you use it in the interest of the powers that be.

Persecution is frequently retroactive and the enterprise you seek to hurt by it is benefited.

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Modern holiness is a sort of fad. It is short lived and absurd. It is so impractical, unreal, untrue and unscriptural that it is a wonder that any one has ever been ensnared by it.

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A reading people may be counted on for an intelligent appreciation of every good work. The church member that don't read is not apt to be generous or hearty in the support of any public matters. Be readers.

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### ONE MORE IN HEAVEN.

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"One less at home!  
The charming circle broken—a dear face  
Missed day by day from its accustomed place,  
But, cleansed and saved, and perfected by grace;  
One more in heaven!

"One less at home!  
One voice of welcome hushed, and evermore  
One farewell word unspoken; on the shore  
Where parting comes not, one soul landed more—  
One more in heaven!

"One less at home!  
A sense of loss that meets us at the gate;  
Within, a place unfilled and desolate;  
And far away, our coming to await,  
One more in heaven!

"One less at home!  
Chill as the earth-born mist the thought would rise,  
And wrap the footsteps round and dim the eyes;  
But the bright sunbeam darteth from the skies—  
One more in heaven!

"One less at home!

This is not home, where cramped in earthly mold,  
Our sight of Christ is dim, our love is cold;  
But there where face to face we shall behold  
Is home and heaven!

"One less on earth!

Its pains, its sorrows, and its toils to share;  
One less the pilgrim's daily cross to bear;  
One more the crown of ransomed souls to wear,  
At home in heaven!

"One more in heaven!

Another thought to lighten cloudy days,  
Another theme for thankfulness and praise,  
Another link our souls on high to raise  
To home and heaven!

"One more at home—

That home where none are missed eternally.  
That home where separation cannot be,  
Lord Jesus, grant us all a place with Thee,  
At home in heaven!"

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### IN MEMORY OF BRO. J. N. HALL.

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A mighty man—a man of God,  
Has passed from earthly care;  
And on the path that he has trod,  
God's light shines wondrous fair.

We would not question Thee, our King,  
Through falling tears we say,  
"Thy will be done," and humbly cling  
To Thee on this sad day.

I knew him from my childhood days,  
And lov'd him all the years,  
And I would add my meed of praise,  
My offering of tears.

He was a preacher, matchless, grand,  
Who humbly walked with God;  
With truth and right he took his stand,  
Though rough the path he trod.

For many could not understand  
How he could chide the sin

That lies about on every hand,  
Yet kept serene within.

Within his heart was kindly cheer,  
Nor anger marred his soul,  
Yet he knew naught of coward fear,  
As he pressed to the goal.

Oh! he was brave to fight the wrong,  
And daring for the right;  
His love was deep, his faith was strong,  
He labored with his might.

He did not stop to praise or blame,  
If duty led the way,  
For he could march through flood and flame,  
With God for strength and stay!

Now he has gone, the years shall tell,  
His life was not in vain,  
And we shall see that it was well,  
And such lives are our gain.

Soldier of God, now rest in peace!  
Thy warfare all is o'er,  
God took thee home where sorrows cease,  
And thou shalt toil no more!

Thou'rt now at rest—that blessed rest  
That God alone can give,  
Of sweetest comfort on His breast,  
With Him to ever live!

Thy lov'd ones gone before shall dwell,  
With thee forever more,  
And with thy lov'd ones thou shalt dwell  
On Canaan's happy shore!

And in eternity alone  
The good that thou hast done,  
Shall be revealed before God's throne,  
When thou thy crown hast won!

—Emma Tharp Hale.

## CHAPTER IX.

### FOOTPRINTS OF THE BAPTISTS

#### HISTORIC EVIDENCES SHOWING THAT THE BAPTISTS HAVE THE SUCCESSION.

1. "The rock" is not that against which the unseen is not to prevail; neither has the church ever become extinct."—M. E. Lard, *Quarterly* for 1866, p. 809.

2. We rejoice to know that for more than 1800 years this kingdom has stood as a city on a hill with doors open to all that would enter the fold of Christ."—Isaac Errett, *Searching the Scriptures*, p. 95.

3. "The church was built on a rock laid in Zion; and she has stood the rough waves of eighteen centuries, and will finally triumph over the principalities and powers of the earth."—Talbot Lanning in *Living Pulpit*, p. 52.

4. "A community not founded at the right time, is not the kingdom of Christ. Popery was inaugurated too late by at least two centuries to be the true and genuine church. If Popery was born too late, or is too young to be the true church, what shall be said of those communities born in the last three centuries?"—Benjamin Franklin, in *Living Pulpit*, p. 343.

5. Alexander Campbell says: "That there

are some worthy Baptists exactly accords with the views of some of the brethren long since expressed—that it was with the Jews, in the times of the Messiah and the apostles, so it is now with the Baptists. The nation, as such, continued to be the kingdom of God until they rejected the offered salvation; so the present kingdom of God was found among those who plead for admission into the kingdom of grace, until the present call upon them for reformation. Since the rejection of that call by them, *as a people*, or so far as any of them have opposed this reformation, they are not of the kingdom of God.” Millennial Harbinger, pp. 57,58.

6. Mr. Burnett, editor of the Christian Messenger, Bonham, Texas, says: “Christ founded his church on a rock, and it has been there ever since. In the days of Alexander Campbell it was wearing the name “Baptist Church,” with Alexander Campbell, we say the kingdom was with the Baptists before he and his co-agitators started the reformation.” Quoted by Baptist Flag, February, 1883.

7. There were Baptists in all ages that never acknowledged the Mother of Harlots.”—A. Campbell, in Campbell-McCalla Debate.

8. “The church at Jerusalem was a Baptist church, and the church at Samaria was a Baptist church.” — Campbell-McCalla Debate, p. 377.

9. “From the apostolic age to the present time, the sentiments of Baptists, and their practice of baptism, have had a continual chain of advocates and public monuments of their existence



in every century can be produced.”—Campbell-McCalla Debate, p. 378.

10. “We can show that from the earliest times there has existed a people whom no man can number, that have earnestly and consistently contended for the faith once delivered to the saints.”—Campbell-Percell Debate, p. 65.

11. We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Menonites, were the original Waldenses; and who have long in the history of the church, received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society that has preserved pure the doctrines of the gospel through all ages. The perfectly correct internal and external economy of the Baptist denomination tends to confirm the truth which is disputed by the Romish church that the reformation brought in the sixteenth century and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient.”—Drs. Ypeig and Dermout, Profs. of theology in the University Groningen, and ministers of the Dutch Reformed Church of Holland. *Encyclopedia Rel. Knowledge*, p. 796.

13. “The true origin of the sect that acquired the denomination of AnaBaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Menonites from the famous man to whom they owe the greater part of their present felicity, is hidden in the depths of antiquity, and is, of con-

sequence, extremely difficult to be ascertained.”—Mosheim’s Church History, p. 490.

14. The institution of Anabaptists is no novelty, but for thirteen hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time.” Zuingle, the Swiss reformer, contemporary with Luther.

15. “If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then opinion and persuasion of no sect can be truer and surer than that of Anabaptists (Baptists) since there has been none for these twelve hundred years past that have been more generally punished or that have more cheerfully and steadfastly undergone, and even offered themselves, to the most cruel sorts of punishment, than these people.”—Cardinal Hosius, president of the Council of Trent (a Catholic).

16. “The Anabaptists are a pestilential sect, of which kind the Waldensian Brethren seem to have been. Nor is this heresy a modern thing, for it existed in the time of Austin.” A. D. 354. —Rees’ Reply to Wall, p. 20.

17. “The visible church consisted of the organized believers in Christ, and the followers of his life. General history reveals the constant superintending providence . . . while in secular history the spiritual forces lay largely in the background, in the life of the church they have come boldly into the clear foreground. Though often wrong, and divided in opinion, the church has

been saved from fatal error and downfall by divine interposition.”—John P. Hurst, in *Short History of First Church*, by the Chautauqua Committee, 1887, p. 1.

18. “It may be observed in the first place, that the Mennonites (Anabaptists, as he called them) are not entirely in error when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered witnesses of the truth in times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Hussites, have maintained, some in a more disguised, others in a more open and public manner, viz: That the kingdom of Christ, or the visible church which he established on earth, was an assembly of true and real saints, and ought, therefore, to be inaccessible to the wicked and unrighteous, and also exempt from those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and reform transgressors.

“This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites; and it is most certain that the greatest part of these peculiarities were approved by many of those who, before the dawn of the reformation, entertained the notion already mentioned, relating to the visible church of Christ.”—Mosheim’s *Church History*, p. 491.

The Waldenses are shown to have an existence that dates as far back as the year 700.—Benedict, p. 53.

Benedict shows that the Waldenses of the thirteenth century, pp. 68, 74, 78, 61.

In 1192 the Waldenses said that baptism does not benefit the infants.—Ermengard, as quoted by Armitage. p. 303.

In 1202, the Waldenses said that baptism avails nothing before the years of discretion are reached, and infants are not profited by it.—Alanus, in Armitage, p. 303.

In 1092, Dr. Wall says that the Baptists of Cologne came from Dauphine.—Armitage, p. 302.

In 1050 Baptists emigrated to England in large numbers, from France, Germany and Holland.—Benedict, p. 305.

In 1139 a company of Baptists came to England from Gascoyne, where William Newberry, a monkish historian says: "They were as numerous as the sands of the sea."—Benedict, p. 305.

In 1035, the Bogomills are claimed as Baptists, and a recent book from the press of the American Baptist Publication Society shows that they were of the pure stock of Baptists. They were abundant in Orleans in 1025, and in the Netherlands in 1035, and in Turin in 1051. They were condemned by the Catholics in Toulouse in 1119, and in Tours in 1163. They held a council of their own in 1167.—Armitage, p. 278.

In 1116, Henry, who was a bold Baptist, asked permission to preach in the city of Mans, and got it. His preaching was so powerful that he came near turning the whole city to him, and



the bishop had to order him to quit the place.—Armitage, p. 289.

In 1523, Reublin held a debate in Zurich on the subject of infant baptism. Reublin was a leading Baptist. Zuingle said that nothing cost him so much sweat as his controversy with the Baptists.—Armitage, pp. 330, 334.

In 1526, Brodlie and Reublin, baptized the whole reform congregation at Hallam.—Armitage p. 348.

In 1200, a company of Baptists held a debate in Oxford, contending against the popish clergy.—Benedict, p. 279.

In 1590 Baptists had to leave the public assemblies in England, and go to the woods and in stables, barns and hay lofts to worship.—Enoch Clapham, a writer of that period.—Cramp, p. 286.

In 1684, John Emblem, from England, became pastor in Boston.

In 1711, John Burrows came from the west of England, and settled in Virginia. He spent about thirty years in the ministry.

In 1727 Richard Jones, a Baptist preacher from England, settled in Virginia. He labored in the same field that had been cultivated by Robert Nordin, who had preceded him as the pioneer Baptist of the Old Dominion.

In 1714 Robert Nordin was ordained as a Baptist minister in London, and immediately sailed for America and settled in Virginia; and on his arrival organized a church at Burley, in Isle of Wight County, which was the first Bap-



tist church in Virginia. Members emigrating from this church, spread the cause of truth in North Carolina, and in a short time sixteen churches were organized.—Baptist Succession, pp. 66, 68, 69.

## CHAPTER X.

### SECURITY OF THE BELIEVER.

1. There are two classes of believers, the *nominal* and the *real*. For the nominal I affirm nothing. For the real, I affirm a divine security.

2. The true child of God is born of God. "That which is born of the Spirit is spirit." John 3:6. They are "born, not of corruptible seed, but of incorruptible." 1. Pet. 1:23. He that is born of God doth not commit sin." 1. John 3:9.

3. There is only one *spiritual* birth. 1 Pet. 1:23. "Liveth and abideth forever."

There is but one *spiritual* death. Rom. 6:6-11. "He that is dead is freed from sin." There is but one spiritual resurrection. Eph. 2:1-6. "You hath he quickened."

4. By this new birth the child of God *partakes of the divine nature*. 2 Peter, 1:4, "partakers of the divine nature."

5. The believer is *sealed to the day of redemption*. Eph. 1:13. "Sealed with the Holy Spirit of promise, until the redemption of the purchased possession." Eph. 4:30. "*Sealed unto the day of redemption*." 2. Cor. 1:22. "Who hath also sealed us and given the earnest of the spirit in our hearts."

6. Who shall separate them from Christ?

The Spirit bears witness—heirs of God—  
 “The wicked one shall not touch them.” 1. Jno.  
 5:18. Then Satan cannot do it. “Sin shall not  
 have domination.” Rom. 6:14. The world cannot  
 do it. “Whatsoever is born of God overcometh  
 the world.” 1. Jno. 5:4. The law cannot do it.  
 The believer is free from the law of sin and death.  
 Rom. 8:1. He is “not under the law but under  
 grace.” Rom. 6:14. Persecutions cannot do it.  
 “For thy sake we are killed all the day long.”  
 Rom. 8:36. Can the believer himself do it? “I  
 will put my fear in their hearts and they shall not  
 depart from me.” Jer. 32:40.

7. The covenant between *Father* and *Son*  
 secures them.

“I will make him my first born,” ps. 89:19,  
 27, 34. “Higher than the kings of the earth etc.”

8. The covenant between God and his people  
 secures them.

“I will make a new covenant with them.”  
 Jer. 31:31. “They shall not depart from me.”  
 Jer. 32:40.

9. God makes oath to them. “As I have  
 sworn to Noah.” Isa. 54:7-10. “It is impossible  
 for God to lie.” “Hope sure and steadfast.” Heb.  
 6:13-20.

10. Christ calls them his sheep, and gives  
 them eternal life, and says: “A stranger they will  
 not follow” and no one is able to pluck them out of  
 the Father’s hand.

“My sheep hear my voice etc.” Jno. 10:9, 11:  
 27-30. Compare ps. 23, Luke, 15:46, and 1. Sam.  
 17:34-35.

11. The true believer *has* eternal life.

"Shall not perish but have eternal life. Jno. 3:14.

"The gift of God is eternal life." Rom. 6:23.

"That ye may know ye have eternal life."

1. Jno. 5:13.

"And this is life eternal, that they might know thee." Jno. 17:3.

12. *The relation as God's child sustains him.*  
joint heirs with Christ. Rom. 8:16, etc.

"I in them, thou in me, that they may be perfect in one." Jno. 17:22.

13. *Christ their surety.*

"Jesus surety of a better covenant, ever liveth to make intercession for us." Heb. 7:22-25. "If any man sin, we have an advocate with the Father." 1. Jno. 2:1.

14. *God's promises to give them security.*

"Your life is hid with Christ in God, and ye shall appear with him in glory." Col: 3:3.

"No weapon formed against thee shall prosper." Is. 54:17.

"Shall not come unto condemnation." Jno. 5:24.

"Mary hath the good part that shall never be taken away from her." Luke, 10:41.

15. *God will never forsake them.*

"I will be with you always even to the end." Matt. 28:20.

"I will send another comforter to abide with you forever." Jno. 14:16.

"Passing through waters and fire, they shall not hurt thee." Is. 43:2.

"I will not turn away from him to do him good." Jer. 32:46.

"The Lord will preserve thee forever." Psa. 12:14.

"He preserveth the souls of his saints." Psa. 97:10.

"Though he fall, he shall not be utterly cast down." Psa. 37:23-28.

16. *God pledges his Omnipotence.*

"A strong man armed, keepeth his place." Luke, 11:21.

17. *All things work together for good to God's child.*

"All things work together for good to them that love God." Rom. 8:28.

18. *Nothing is able to separate from Christ.*

"I am persuaded that neither life nor death etc." Rom. 8:35-39.

19. *God is able to keep what has been committed to him.*

"I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him, against that day." 2. Tim. 1:12.

20. *He never knew the lost ones.*

"I never knew you, depart from me." Matt. 7:21-23.

21. *The prayer of Christ secures them.*

"Holy Father, keep, through thine own name those whom thou has given me." Jno. 17:11.

"I will, that those than hast given me, be with me that they may behold my glory." Jno. 17:24.

22. *Christ's blood cleanses from all sin.*

"The blood of Jesus Christ cleanses from all sin. 1. Jno. 1:7.



"In whom we have redemption through his blood." Eph. 1:7, Col. 1:14.

23. Christ's righteousness secures us.

"For Christ is the end of the law for righteousness, to every one that believeth." Rom. 10:4.

"This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." Is. 54:13.

"He shall be called the Lord our righteousness." Jer. 23:6.

24. God's love never ceases toward us.

"I have loved thee with an everlasting love." Jer. 31:3.

"Love worketh no ill." Rom. 13:10.

"Having loved his own, he loved them to the end." Jno. 13:1.

25. The Lord does not impute sin to us.

"Blessed is the man to whom the Lord will not impute sin." Rom. 4:5-8.

## CHAPTER XI.

### THE STATE OF THE DEAD.

[The following speech of J. N. Hall was made in reply to a speech by Thomas Williams, a Christadelphian, in a debate at Zion, Ky., which debate continued six days, beginning August 1, 1898. Brother Hall's lucid, clear and forcible style is clearly seen in this speech, besides it meets the doctrine of the death of the soul, as held by the Christadelphians, Seventh Day Adventists and others. There is comfort in the speech as it proves that our loved ones who have passed away are not gone forever, but are alive with God.]

#### J. N. HALL'S FIRST SPEECH OF ONE HOUR.

Brethren, Moderators, Ladies and Gentlemen: We are entering upon the discussion of a subject that is fraught with profound interest to everybody present. I suppose probably no subject could claim your attention or arouse your interest so much as does the condition of the dead. The thought that comes nearest our hearts and provokes our falling tears is the recollection of our departed friends, and the anxious inquiry springs to our lips: What is the present condition of the dead? What shall be our condition when it shall be said of us that we are dead?

We appreciate the very patient attention that has been given to our brother while he proceeded to outline before you his position on the subject; I bespeak for the entire discussion of the question that same degree of interest, and as fearful as is the thought that we may stand by the open sepulchre and look in on the pale face of the ones we love, with the expectation that they have fallen into utter unconsciousness, and must sleep without consciousness until the resurrection from the dead, terrible, I say, as such a truth may be, yet if it be the truth of God's word we ought to accept it, and I now assert my readiness to accept the position that has been taken by this brother, if the passages he has quoted, when placed in the right connection with what they themselves say, teach any such doctrine. I will be willing to believe it if God teaches it. But I am not going to accept it because of some sort of an interpretation my brother may make. I shall follow my brother, as he did not follow me, and will not set up an opposing line of argument until I have noticed his.

I shall first call attention to the fact that he does not like the proposition, and yet volunteered to put his name to it; he accepted it, and makes it all right so far as he is concerned. The proposition states just what he tried to prove. I do not know why he objects to it. He has been trying to impress us with the thought that all that constitutes man is totally unconscious from the time of death until the resurrection. If he didn't try to prove that, what did he try to prove? He wanted the proposition to read that man is un-

conscious from death to the resurrection. Well, my brother, "all that constitutes man" should be understood in that term "man." If there is an advantage that is sought to be taken in the use of the word "man" then you see why the brother wanted the wording changed. But the doctrine of the Christadelphians is that all that constitutes man, and everything belonging to man, from the time of death to the resurrection, is unconscious. That is their doctrine. The proposition states it, and the brother will be obliged to stand by it. I admit that he will have trouble to defend it. It says a good deal, but it will be hardly possible to prove it. It means, when you come to consider the question, that you have got to find out what man is. The brother's proposition required him to do this. He forgot it; he overlooked it; for some reason he did not do it. Do you know what constitutes man from anything he said? He undertook to prove that man is made of dust, that at least a part of the earth is in his constitution. That part is accepted; he proved it, we admit it. He quoted a number of Scriptures, 1 Cor. 15:45, "The first man is of the earth, earthy." We believe he had earth in him. Gen. 2:7, "The Lord God formed man out of the dust of the ground." That proposition is admitted. He was formed of the dust. But there is another word, "formed," in that connection the brother did not happen to notice. We will see it directly. Gen. 3:19, "Out of the dust wast thou taken." Correct. Job 33:6, "Formed out of Clay." That is right. Gen. 3:23. All right. Gen. 18:27, "Abraham but dust and ashes." That is right. Abraham was dust

and ashes; so are we, but is that "*all* that constitutes man?" The proposition says that all that constitutes man is unconscious. Dust constitutes man in part; the brother proves it, and we admit it; but is that *all*? Suppose we take a little time to inquire into that. Let us see what it does take to constitute a man. We admit dust is a part of it. Turn to 2 Cor 4: , "For though our *outward man* perish, yet our *inward man* is renewed day by day." There is a man, an "outward man," and that man perishes; the brother proved it. What man is that? The man taken out of the ground, made out of clay, of the earth, earthy, who goes back to dust and ashes; that is the outward man and that man perishes. Is that all that constitutes man? Let Paul answer, "But our *inward man* is renewed day by day." There is *another* man, brother, that pertains to the constitution of man, and belongs to the proposition. Here are *two men*, if you please; one man of the dust who perishes, and the other man rises out of his death that does not perish, and Paul declares that both are the same man.

Eph. 3:16, "To be strengthened with might by his spirit in the inner man." "The inner man." What man is that? Is that the one that came out of the dust? Is that the one that dies day by day when the body is perishing day by day? Here are *two men*, and they constitute but one man, and the brother says that all that constitutes man is totally unconscious from death to the resurrection. That is true of the dust man, but there is another man. Is it true of him? Did he prove that the dust man dies? Does anybody deny it?



No, sir. He says that all he wants to prove to this audience is that when a man is dead he is dead. We all believe that, brother. The question is, *which* man is it that is dead? We ask this because the Word says there are two of them, one on the outside and the other on the inside. You prove that the outside man is dead and we accept it, but there happens to be a passage you have lost sight of that speaks of another man, the inner man.

Rom. 7:22, "For I delight in the law of God after the inner man. . . . So then with the mind (the inner man) I myself serve the law of God, but with flesh (the outer man) the law of sin." There are two parts to man, one an outer man, the other an inner man.

1 Pet. 3:1-4, listen, "Likewise, ye wives . . . whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold and putting on of apparel." That is done on the outer man, the body. Do not give your special attention to that. Peter says, "But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit." Let it be what? The *adorning of the inner man*. What is that? A meek and quiet spirit. Have you got a spirit? These wives had. Is that their inner man? Yes, Peter says that is the inner man, and they are adorning that which is not corruptible? This meek and quiet spirit is not corruptible. That word "not corruptible" is the word which, in Rom. 2:7, is translated "immortal," "incorruptible"—the very word in original Greek that is translated "immortal" is

there translated incorruptible and is applied to the *spirit* of the godly women. Didn't you say something about finding a place which said something about an "immortal soul" or an "immortal spirit?" Here it is. Look after it a little, if you please.

All that constitutes man is totally unconscious before the resurrection. What constitutes man? An outer man and an inner man; a dust body and a spirit; one a dying, perishing body, and the other being renewed day by day at the same time. These are declarations of God's word. It says this is what constitutes a man.

Let us turn and examine the Scriptures given by the brother. He went over a long list of Scriptures in a hurry. I took them down as fast as he read: "1 Cor. 15:45, "The first man is of the earth, earthy." Correct. Did God form man from the dust of the earth? He did. What part of the man? His body. What of the spirit? Did he form the spirit out of dust? If he did not, where did the spirit come from?

Job 4:17, "Shall mortal man be more just than God?" There it is, "mortal." The *body* is mortal. Is the spirit mortal? I challenge the brother to say so. The brother challenged me to find a solitary passage where it said "immortal soul." You find a passage containing the words "mortal soul," and I will find right next to the passage containing "immortal soul."

Psa. 103:14, "He knoweth our frame, he remembereth that we are dust." What is it that is dust? Our mortal body. It goes back to dust. But is our spirit dust?

Job 30:25, "For I know that thou wilt bring me to death and to the house appointed to all the living." Correct. This is spoken of the body, not of the spirit.

Eccle. 9:5 makes the statement that "the dead know not any thing, neither have they any more a reward, for the memory of them is forgotten." The brother takes the position that this involves the entire man. "The living know that they must die; but the dead know not any thing." That is going to be admitted, but the question arises, What is it that is dead? What is it that is involved in the matter of death? Suppose we read just a little further from that same author. Listen: "Also their love and their hatred, and their envy is now perished; neither have they a portion any more in anything that is done under the sun." You see now he is speaking of death, and the relationship of the dead to things which are under the sun. This serves as a key. What element is it that is being considered as dead? Let us look a little further into that. Does the death include the spirit? The body is dead; that is admitted; and the death mentioned there includes the spirit or it does not. Is there something that survives? Let us ask this same man that used this language in this same book whether the spirit goes down to death or not. Listen: Eccles. 12:7 "Then shall the dust return to the earth as it was." Does the spirit return to the dust? "But the spirit goes to God who gave it." What is it then that is dead? The part that pertains to the knowledge that is under the sun. Let us see a little further what is meant by the ex-

pression, "The dead know not anything." The declaration is, "For he is not the God of the dead, but of the living; for all live unto him." That is the statement of Jesus Christ. God is not the God of the dead, but of the living. But didn't all of them die? Yes. Is not all that constitutes a man wholly dead? The brother so affirms. If so, God is no longer their God. But He is their God! He is, therefore, the God of the dead because they all live unto him. Then they are not dead. There is an element in them that is not dead. The expression must be taken either in a limited or an unlimited sense—please look at another part of the sentence—"neither have they any more a reward." If the application is of unlimited application to all, then this will deny my brother his reward. He is now alive; he is going to die; the dead know not any thing, neither have they any more a reward. His own passage has cut him off from the resurrection and from the reward. Listen to Job vii. 9, 10: "He that goeth down to the grave shall come up no more. He shall return no more to his house; neither shall his place know him any more." This declaration is to be taken in an unlimited or in a limited sense. The statement is that those that go to the grave shall come up no more. It is a declaration of the total annihilation of the dead and a denial of the resurrection from the dead, if taken in an unlimited sense. We must determine the sense of our Scriptures. So the passage is to be taken in a limited sense, and the reference is to those under the sun who shall have no more knowledge of anything that takes place. But the spirit, which is a part of

the essential being as God gave it, still lives. The inner man returns to God, who gave it. It follows, then, that the proposition is untrue so far as that passage is concerned.

But he also called attention to another passage; let me turn and read, Job xiv. 10: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" Giveth up what? The ghost, "and where is he?" "As the waters fail from the sea, and the flood decayeth and dryeth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. \* \* \* If a man die, shall he live again? All the days of my appointed time will I wait." What is it that dies? The body. What is it of which Job is speaking? The body, that which goes down to the grave. The spirit does not go to the grave. Solomon says the spirit returns at death to God who gave it; the body returns to dust. If the phrase body does not include the spirit, the proof is not to be found in this passage for the support of his proposition. That it does not include it in this passage is found in the fact that Solomon says the spirit returns to God who gave it.

It is said that God formed man from the dust of the ground? Did God form man's spirit from the dust of the ground? "God formeth the spirit of man within him"—Zech. xii. 1. Here is the same word "formed" that is used in Gen. ii. 7. That body that the brother says was made out of the dust of the ground was unconscious until the time that God breathed into his nostrils the breath of life. That body was nothing but a magnificent



corpse until God gave unto it the breath of life. But did God make the breath of life of the dust? Was it just breath, or breath having life in it? Zechariah declares that God "formeth the spirit of man within him." That is made a direct part of the matter of his creation.

The brother referred also to Eccles. iii. 18: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth the beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast; for all is vanity. All go to one place; all are of the dust and all turn to dust again." The brother presumes to say as a conclusion of this statement that there is no distinction between man and beast. They both go to one place; they all are of the dust and all turn to dust again. Now the very next sentence, which the brother neglected to quote, gives us the key to the situation and makes a statement of the true nature of the case: "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" It is true that the body of the beast and the body of the man are alike, but is it true of their spirits, of their inner man? The very next sentence declares that when you come to their spirits you strike the difference. The spirit of the man goeth upward at death, and the spirit of the beast goeth downward at death. God made the beasts and gave them their breath, but he did not breathe into their nos-

trils of the breath of life. The beast hath breath and flesh, and it comes from the dust. In these respects man's body is like them, but when a man comes to die the spirit returns to God who gave it and goeth upward. But this is not so of the beast.

Psa. cxlvi. 3: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth; he returneth to his earth; in that very day his thoughts perish." What is the psalmist David talking of in this connection? It is well enough to look at the connection, and by doing it we are able to escape false conclusions we otherwise would fall into. The psalmist is talking about men who put their trust in princes of this world. He says, "Put not your trust in princes that cannot carry out their purposes." They have no perpetuity of life in this world; when they die their purposes perish. That word is also translated "purposes," "intentions," "designs." They fail; they are unable to carry out their plans; they die. It has no reference whatever to their condition after death. These princes may still live—do live, because God is the God of the living.

Then we have the statement that Hezekiah prayed that God would spare his life yet for fifteen years. The brother says, "Did God spare his life?" Yes. Would he have lived if God had not spared his life? No. Would he have died? Yes. In what sense? Total unconsciousness? That is the very point the brother undertakes to prove. He would have been dead as to his body; would he have been dead as to his inner man? All men have an inner man. When God breathed into his nostrils the breath of life and man became a living

soul, did he give the first man what he expected every other man to have? Did he give what those wives had, a spirit? Did he give what the Corinthians had, a spirit? If he did, did that die? If it did the brother has not yet proved it. The brother says, suppose he had died and gone to heaven, would it have been just to Hezekiah to let him stay out of heaven fifteen years? Yes. Why? Because God has so constituted life in its natural relations as to make us love life. So long as we look at life from this side of the grave, life is desirable; our relationships here have by nature and association become sweet; so if, like Paul, we could have a glimpse of paradise, we still would have a desire for the things of this world, unless we, like Paul, had been crucified to the world and the world unto us. There is not any inconsistency in this.

But the brother asks what is the need of the resurrection if the dead are now alive. He thinks it would be cruel to bring them back to their earthly bodies. Why bring back the dead from heaven? For instance: Abel has been in heaven ever since the time he passed away. Why call the spirits back and put them in mortal bodies. In the resurrection from the dead they get immortal bodies; their bodies become immortal, like their spirits in that glorious operation.

Then the brother came to the New Testament. He said: "Lazarus is dead." Jesus Christ said it. Was he dead? He was; but in what sense was he dead? Was he dead in the sense of being totally unconscious? Was everything that constituted Lazarus dead? Was his inner man dead?

His spirit dead? The declaration is, "The spirit returns to God who gave it." If that was true of anybody in Solomon's time, wasn't it just as true in Lazarus' time? If Solomon's spirit went to God at death, and everybody in his time went to God in spirit at death, so did Lazarus. Then the spirit of Lazarus was not dead. The body died. There is no doubt about that. Where did he come from? If he was dead in spirit he would have come down from heaven; whereas the dead Lazarus came forth from the grave. Was he in the grave? He was. He had died and been buried. Whenever resurrection comes, the spirit comes to the body and the body is obliged to come out of the grave. The dead body is revived and the man lives.

Then the brother came to I. Cor. xv. I will turn and read that statement: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain. Yea, and we are found false witnesses of God because we have testified of God that he raised up Christ, whom he raised not up if so be that the dead rise not. For if the dead rise not then is not Christ raised; and if Christ be not raised your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The argument the brother makes is drawn from the expression, "They which are fallen asleep in Christ are perished," if the dead rise not. The point in the argument is this: "If there be a conscious condition of the spirit between death and the resurrection, then there could not be any perishing even if their bodies did not rise, since there is an element of their being



which is already saved. Paul's entire argument is hypothetical; he bases the argument on a supposition. He says, "Ye are yet in your sins if Christ be not raised from the dead," yet the Corinthians had already received the forgiveness of sins. He bases the assurance that there was remission of sins on the resurrection from the dead, and yet whether there was a resurrection from the dead or not, they had had remission of sins. He says, "Your faith is vain, yet they have faith." In the very same hypothesis Paul argues that if there is no resurrection of the dead, then you have got no spirit and they that have departed have no existence at all. Resurrection from the dead is based on the idea that man is potentially immortal and resurrection from the dead is a necessity for the development of immortality. If there is no resurrection from the dead, then there is no immortality; on the same ground you have no faith, and no remission of sins; yet you did have faith, and remission of sins, resurrection or no resurrection. To show that his argument is purely hypothetical he proceeds to say in the twentieth verse: "Now is Christ risen from the dead and become the first fruits of them that slept." Therefore they that sleep in Christ are not perished; therefore your faith is not vain, our preaching is not vain, your sins are pardoned. Therefore the hypothetical argument Paul makes, instead of supporting my brother's position, is directly opposed to it.

His next point was the resurrection of Jesus Christ. He asks whether Christ was dead. There is a sense in which Christ's death involves a separ-



ation from God. That is the meaning of the word death, separation. In that dying hour Christ looked up and said, "My God, my God, why hast thou forsaken me?" Does God forsake him? Does he die? Yes. Therefore the Son of God separated from the Father goes down in the grave and he speaks of it as "death." And I wish to call attention to a thought just here. My brother intimates that Christ became as totally unconscious in his death as we are in ours. According to his conception, Jesus Christ was wholly without knowledge from the day of his death to the time of his resurrection. His divinity as well as his humanity both alike slept. Listen to what Jesus said in his departing hour. He looks up into the face of the Father and says, "Father, into thy hand I commend my spirit." Where did his spirit go? Into the hands of God. Spirits do not go into the grave; spirits do not return to dust, for they are not taken from the dust.

I believe I have noticed every point taken by the brother except the last one. He says the primary meaning of the word soul is "breathing creature;" it is used very frequently of soul and of spirit in the Bible; it is applied to beasts and various other things; it is also applicable to man and God. We have got to determine by the context what the meaning of the word is. That is granted. Nearly any word you may think of in connection with the Scriptures has various applications, and you have to determine its meaning by the context. Therefore there is very little to be drawn from the statement of the original word rendered soul and spirit and sometimes applied

to beasts and to man and sometimes to God. If it always meant a mortal being, then God is mortal; if it sometimes means an immortal being, then it may be so applied to man. I have called your attention to the line of argument drawn by the brother. There is one point further. "The grave cannot praise thee; neither any that go down in silence." Who goes to the grave, to this pit of corruption? The outer or the inner man? The key to the whole situation is found in this simple definition of what constitutes man. If the fleshly body is all there is of him, then the fleshly body in death is unconscious. If there is an element in man separate from the dust body which at death goes to God, then it does not go to the grave. All these passages the brother stated of going to the grave, of having no knowledge under the sun, our purposes perishing—all that pertains to the grave. It involves the body and does not involve the spirit. The brother has to prove that the spirit man also goes down to the grave, as does the dust man, and when he has established that proposition he will make some start to prove his doctrine.

If I have overlooked a passage that you quoted and you will now call my attention to it, I will look at it before I proceed. Name it and I will now turn and look after it, or name it later on. Then let us proceed to inquire into the nature of this subject.

Gen. 1:26, Man was made in the image of God. "And God said, let us make man in our image and after our likeness." What is God's image or likeness as it is expressed in man? Man was to have dominion over all earthly creation.

It may be well to find something further about the construction of man who was made in God's image, and given this dominion over nature. Man's body could not have that ascendancy necessary for this dominion. There are ten thousand things in nature that have decided advantages over our bodies, but there is nothing in nature that has an ascendancy over our spirits. When it comes to his conceptions, his thoughts, his imaginations, his discoveries, his inventions, man rises in the scale of his being until he ascends above everything else that has earthly being. Whatever it is in man that is in God's image it was to have dominion. Flesh cannot do it; therefore flesh is not the part of man made in the image of God. Man's body could not be made in the image of God. Turn to Isa. 40:2, "To whom will you liken God? To what image will ye compare him?" You can make an image of man; you can make it out of clay, out of brass, out of gold, out of silver, and it is the declaration of Isaiah that nobody can make a likeness of God. That man and God are not in the same image; if they were you could make an image of God as easily as you can make an image of man.

In Acts 17:29, "Forasmuch, then, as we are the offspring of God, we ought not to think that the godhead is like unto gold or silver or stone, graven by art of man's device." Any sculptor can make an image of man, but no one can make an image of God, and this shows us that our bodies are not in God's image.

It is dishonoring to God to attempt to make a likeness of him. In Rom. 1:23, "They changed

the glory of the incorruptible God into an image made like a corruptible man." That was a disgrace to God to make an attempt at it, but it would not be a disgrace if man's corruptible body was in God's image.

Phil. 2:6-8, "Who, being in the form of God, thought it not robbery to be equal with God, but made himself no reputation, and took upon him the form of a servant and was made in the likeness of man." Here is a change on the part of Christ from the likeness of God to the likeness of man. He took on himself our flesh and was made like we are in body. That shows that our bodies are not like God's image. Who took on the likeness of the flesh? Christ. But have you found that the outer man, or dust man, that constitutes man as to his flesh, and his inner man, are both distinct things, and that this outer man is not in the image of God? It is merely of the earth, and goes back at death to dust. If there is, therefore, any likeness of God in man, it must be his inner man. He has a dual nature; his dust or material body is not in God's image.

But read again John 4:24, "God is a Spirit, and they that worship him must worship him in spirit and in truth." There is God's character, God's nature. It is a spirit. Let us see if we do not find an endowment of that element in man which is called spirit, and that the real man made in the image of God will turn out to be the spirit which does not die. Rom. 8:16, "The spirit itself beareth witness with our spirit that we are the children of God." God is spirit, and the rela-



tionship between us and God is of a spiritual character.

Can this dust body of man be like a spirit? Luke 24:36-40, "When Jesus stood in their midst they were terrified and affrighted, supposing they had seen a spirit, but Jesus said, 'A spirit hath not flesh and bones as ye see me have.' " Dust bodies do have flesh and bones, and spirits do not. Spirits cannot, therefore, be in the form of dust bodies. Now, then, whence came this spirit that does not have flesh and bones and that was not made of dust? Zech. 12:1, "He formeth the spirit of man within him." Notice, he is speaking of the creation. Where did the spirit come from? God. How? God formed it in man. When God stretched out the heavens and laid the foundations of the earth that is the creation period, what else did he do? He formed the spirit of man within him. When? At the beginning. How? When God made man out of the dust of the ground, he was a corpse; it takes another act, a creative act, for that man to have life. God formed the spirit within him, that is what Zechariah says. Moses says that God breathed into his nostrils the breath of life, and man became a living soul. Whence, then, came the spirit? From God. At death what becomes of the spirit? The body goes back to dust, but the spirit that came from God was formed in man at the time of the creation, that spirit thus formed at death goes back to God who gave it, and you have the same lifeless corpse you had at the beginning. What is the distinction between man now at death and Adam at the creation? He is a corpse; he was then, he is now.



There was a period in which he lived. Now he is dead. Where is his spirit gone? To God who gave it. As to his spirit, he is not dead; as to the outer man, he is dead.

Acts 7:59, "And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit." Who said it? Stephen. When? At death, when he was dying, he looked up to God and said, I am now going, I am taking my departure; I know where my body is going, down under the stones in death. Is that all that constitutes a man? Listen to his statement: "Lord, receive my spirit." When Jesus was on the cross he cried with a loud voice, saying, "Father, into thy hands I commit my spirit. Does all that constitutes a man become unconscious at death?

BUT the question may arise, Can spirits have conscious being without material bodies? The declaration is made that God is a Spirit; God's body is not made of dust; it does not have material organization; he is nothing but spirit. Jesus Christ was spirit before he became incarnate. Then he had a body and continued in the body until death, and from the time of death until the resurrection he was without a material body; at the resurrection the spirit and body came together. Angels are said to be the spirits sent forth to administer to them that shall be heirs of salvation, and yet they have no material bodies; they are not made of dust. It is, therefore, possible for the spirit of man to exist separate from his material body and still have conscious being in the presence of God after death.

Now a few words about immortal soul; the

brother did not find it, and nobody else finds the expression "immortal soul," yet I showed you that there is an incorruptible spirit; the same word translated immortal in other places, a spirit undying, that abides and will continue. The word "mortal" is always applied to the flesh and never applied to the spirit, and there is not any statement that at death the spirit dies. James says that the body without the spirit is dead, but the spirit is not dead. It is that inner man that we claim is still conscious after the death of the body.

I have called attention to the fact that the flesh body is not in the image of God; let us see if the spiritual man is in the image of God. Rom. 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. In the transaction in the garden of Eden there was a twofold nature in man. Who was it stretched forth his hand and took the fruit? Adam. What part of Adam? His hand. What was it ate of the fruit? His mouth; his material body. What was it transgressed the law? His material body, the only man present. Was there no other man present except that? Where was the spirit that Zechariah said God formed within him? Did not that have a part in it? Had man's will, his conscience, his mind, no part in the act of disobedience? The man's spirit was involved as well as his body, and he lost the image of God in that transaction. The declaration was, "*In the day that thou eatest thereof thou shalt surely die.*" In some sense or other man died that day; he did not die as to his body; he died in the sense of a moral death, in the sense of a separation from

God. In Col. 3:10, we read, "And have put on the new man which is renewed in knowledge after the image of him that created him." It becomes like a new creation. The man dead in trespasses and sins has been brought to life. What is that? The inner man. Where does he go at death? To God. Stephen's spirit returned to God; "Jesus' spirit returned to God. The thief's spirit went with Christ. What died? The body? No, the spirit, the inner man, that God said should die in the day he ate the fruit, not in the sense of being totally extinct, but in the sense of separation from God. The body is the outer man, the mortal; that dies in the sense of becoming unconscious and going back to dust. The word mortal means subject to death; the word immortal means exemption from death. Death as to the body means that state of being in which there is a total and permanent cessation of the vital functions and sensations of life. That is Webster. What of the soul, Mr. Webster? Spiritual death, a perversion of the soul by sin, loss of the favor of God.

Can man be dead and at the same time be alive? Let us see if it is possible. "She that liveth in pleasure is dead while yet she liveth." There is life and death both in the same person. Look a little further; Col. 2:13, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." These people who he here says had been dead were alive all the time and at the very time he says they were dead. That shows that there is one element in man that can be be dead, while at the same time there is another element in man that

can be alive. Here are two men, an inner and an outer man, and while the inner man is dead in trespasses and sins, the outer man is very much alive. When the outer man is dead and goes into the grave, the other man lives in the spiritual realm just the same.

Away back in the Old Testament he is finding all his proof in the use of hypothetical expressions. I am going back to the Old Testament. In Isa. 14:4-9, you will read what the prophet said of Babylon: "How hath the oppressor ceased! . . . hell from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee." That word hell is translated from the Hebrew word *sheol*, which represents both the grave and the state of the dead in the grave. He told us yesterday that everybody in sheol had quit thinking, quit acting, quit speaking. Listen: "it stirreth up the dead for thee." What! I thought if they were clean dead it could not stir them up. God's word says that they are there in sheol, even all the chief ones of the earth, and all stirred up. Let us look a little further. Ezek. 31:15, 17: "In the day when he went down to the grave I caused a mourning. . . . I made the nation to shake at the sound of his fall when I cast him down to hell with them that descend into the pit. . . . This is Pharaoh and all his multitude." They are dead, and in the grave, and in hell. Now compare these words on the same subject: "The strong among the mighty shall speak to him out of the midst of sheol"—dead, buried, in hell, in sheol and yet talking! That is from the Old Testament, the very place where he goes to prove that every-



thing dead is silent, right out of those same Scriptures we read that in hell they speak.

I want to quote another passage, a declaration of the Old Testament. The Scriptures talk about being gathered to the fathers. -Listen: Gen. 25:8, "And Abraham gave up the ghost, and died in a good old age, an old man and feeble of years, and was gathered to his people." You cannot have a gathering to people without considering the idea of a multitude. Abraham's body was never buried with his people; it was buried by the side of his wife in the cave of Machpelah; yet God's word declares before he was buried he was gathered to his people. The idea of being gathered to people carried the idea of a *multitude*. You have got to have a multitude in existence to which Abraham went after his death. From the New Testament, before this debate closes, we are going to find this man Abraham alive with his people.

I want to notice another thought; I want to tell you that the ordinance of baptism is a contradiction of this man's doctrine. Rom. 6:3, "As many as were baptized into Christ were baptized into his death. Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." In this we have a picture of the burial of a dead body. Speak to the administrator and say, "What are you doing?" Burying the old man." "What are you doing?" Raising up the new man." Here is a representation of the death and burial of the body. What is the condition of the



man between the burial and the resurrection? Is he dead? You do not bury a man until he is dead. Were you clean, good dead when you were put under the water? Is there a conscious or an unconscious condition represented by the figure between the burial and the resurrection? I come to tell you this morning that the doctrine the brother undertakes to impress upon us degrades man to the level of the brute; it is a gospel of dirt.

I propose to show you that all that constitutes man does not die at death. Turn, if you please, to Luke 20:37, 38, "Now that the dead are raised, even Moses showed at the bush, when he said, I am the God of Abraham, and Isaac, and Jacob. God is not the God of the dead, but of the living; for all live unto him." Remember, all three of these men were dead at the time this language was uttered. Now, if my brother is in the right, these men were entirely dead; clean, good dead, and they have no life of any sort. Then God is not their God. But if there is still an element of their being that is alive, that has survived death, then God is their God, for he is not the God of the dead, but of the living. How can he be the God of Abraham, Isaac and Jacob when they are dead, according to my brother's argument? The answer is here, "*For all live unto him.*" Every one of them had their spirits return back to God and are still alive and in his presence, in his sight. He knows of them; he is their God. That includes Abraham, Isaac and Jacob, and all of the dead until time shall be no more. Jesus positively says they are all alive, and I am not, therefore, going

to believe that they are all dead in the sense my brother believes they are dead.

Turn to Matt. 10:28, "Fear not them that can kill the body, and after that have no more that they can do, but rather fear him that is able to destroy both soul and body in hell." Will you notice, man can kill our bodies, but they can not kill our souls? That shows that the body and soul must be distinct. If my body and soul were the same thing, and if a man was to kill my body he would kill both together. If body and breath are all there is of man, man can kill him. Can any man kill him? Jesus Christ says he cannot do it. Why can't he? Can he kill the body? Yes. Can he kill the soul? No. Then the body and soul are two distinct things. This shows that the spirit or soul in any man is distinct from the body and is not killed with the body.

Look further: Luke 9:29, "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias." Both these talking with him, talking with Christ during his personal ministry, Moses and Elias! Talking? Jesus said they did. "Who appeared in glory, and spoke of his discease which he should accomplish at Jerusalem." They talked to him about his death. Who was Moses? He died away back yonder. Who was Elijah? He was translated hundreds of years before and went back to God. Both gone. When have they had resurrection? How did they get back? My brother says that all that constitutes man is totally unconscious from death to the resurrection.

Was everything that constituted these men unconscious? If so, how could they get back and talk? God's word says they did and I believe it. Therefore his proposition is untrue. The presence of spirits who have come back and have been seen and heard and made themselves known is a positive proof of the fact of the untruthfulness of the proposition. He could not make the proposition stand to save his life if there were only this passage. But we have only given you a start to show the absurdity of this doctrine of dirt which reduces man to the level of the brute and ignores the fact that they, having come from God, return to him again.

We come to the thief on the cross. Let us take a little time to look into the question about the thief. You will find a reference to it in Luke 23:42. The Savior was on the cross dying as a malefactor; one thief reviled him and the other prayed to him, and his prayer was this: "Lord, remember me when thou comest into thy kingdom." The brother intimates that prayer contemplated that the thief had an idea of the future coming kingdom, and when the Savior came in that kingdom he wanted to be remembered. It may be this was the idea of the thief since he probably was himself a Jew, or at least had associated with the Jews, for he was put to death in Jerusalem, and, no doubt, therefore thought that there was coming a time when the Messiah's kingdom was to come into Jerusalem, and he wanted to be remembered in that kingdom. But Christ at once understood his difficulty, and he knew how to deal with it. Not away beyond the future will I hear

your prayer; I keep no poor penitent man waiting hundreds of years for the answer to his prayer; you may fix your time, but *now* is God's accepted time. *To-day* I will answer you; right *now* shalt thou be with me in paradise. Not away beyond in the future when you think I am coming in my kingdom in this materialistic reign, but *to-day*. How is Jesus going to answer it? What is he going to give him? Jesus solves the problem and looks into his face and says: "TO-DAY shalt thou be with me in *paradise*."

Let us see if we can find where paradise is; if we can, we can find where the thief is and where Christ is. Turn to Revelation ii. 7, "To him that overcometh will I give to eat of the *tree* of life, which is in the *midst* of the paradise of God." There is paradise. Jesus said to the thief, "To-day shalt thou be with me in paradise." Where is paradise? The tree of life is in the midst of paradise. Wherever you find paradise you will find the tree of life in the middle of it; wherever you find the tree of life you will find paradise. If I could make a circle on this board and draw a tree in the middle of it, wherever you find the circle you find the tree. Let us take this tree as a pointer. Turn to Revelation xxii: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river, *was* there the tree of life." Who said that? John. What did he see? He saw the tree of life. Where did he see it? In the middle of the street, and on either side of the river. There is God on his throne, and the river proceeding out of the

throne. Where is the tree of life? In the middle of paradise. Where else is the tree of life? In the midst of the city. Then the city and paradise is the same place. The 14th verse: "Blessed are they that keep his commandments, that they may have a right to the tree of life, and may enter through the gates into the city." Where is the tree of life? In the city. Who has a right to it? They that do his commandments. When do they enter? Whenever they pass out of this life and go into the holy city. Where is paradise? God's throne is in it; the tree of life stands in it, and they enter it that keep his commandments. That is where the thief went that day. That is the heaven we speak of.

Turn to 2 Cor. 12:1: 'I knew a man in Christ above fourteen years ago; whether in the body or out of the body, I cannot tell.' Did you ever know a man to talk like that who was a Christadelphian? I know Paul never knew a Christadelphian. If my brother had been there he would have said: "You are the most poorly instructed Christadelphian I ever saw! Don't you know a man could not be out of his body? When a man is out of his body he is dead. Have you lost your mind? Has anybody hit you on the head with a club? What is the trouble that you cannot tell whether a man can be in the body or out? Don't you know if he gets out he goes out like a candle? I tell you, Paul wasn't a Christadelphian. "How that he was caught up into paradise and heard unspeakable words which it is not lawful for a man to utter." It is a vision, a revelation. God makes it and Paul calls it such. There was para-



dise to which the thief went. The declaration is that the tree of life is in paradise, and the tree of life is in the city of God. If it is, you might reasonably expect marvelous things. What did he say? Listen: "And heard unspeakable words which it is not lawful for a man to utter." Heard what? Heard *words* that a man could not be allowed to utter." Who did the speaking? Those in paradise. He looked in and saw paradise. He looked and saw paradise and heard somebody talking.

He had a vision, a revelation from God. There was no mere dream about it. He heard unspeakable words. Heard what? Words. What are words? Signs of ideas. What are ideas? Conceptions of conscious minds. Can a man who is unconscious express himself in words? Did Paul hear words? He says he did. Where in paradise. Where is paradise? Up where the tree of life is in the city of God. What have they there? Words. What kind of words? Unspeakable words which it was not lawful that man should utter, which he could not repeat. I say, therefore, in heaven, in paradise, they have language there, people talking, and when a man is enwrapped in vision, in a revelation from God, he can hear the words of paradise that would not be lawful to repeat here. I tell you, those of you who have lost friends in this life, who have stood by the side of the open cheerless grave, lift up the eye of faith, the heart of hope, and realize that those who have departed have entered into the paradise of God, and that they, with faithful Abraham and all the good, are now singing the songs and talking in a lan-

guage that you could not utter. Let me read you some statements:

Conscious beings only can utter words; Paul heard words uttered in paradise. Therefore paradise is a place of conscious beings.

God's throne is in paradise. God's throne is where God is; therefore God is in paradise.

God is in paradise; at death the spirit goes to God; therefore departed spirits are in paradise.

Departed spirits are in paradise; they enter paradise at death and leave it at the resurrection. Therefore in paradise we have conscious spirits from death until the resurrection.

Therefore my brother's proposition from one end to the other is untrue.

I turn to Phil. 1:21-25, "For me to live is Christ and to die is gain, . . . yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ which is far better. . . ." This is what Paul says. I am in a condition of trouble. I am in a strait; I have to choose whether to die or remain and work for Christ. I am here in prison and possibly will be condemned to death if I do not take proper means to defend myself, and I am in a strait what I shall do about it. If I live it will be for your good; if I die it will be for my gain. If I go I will go to Christ; my body will be crucified and it will go to the ground and I will be with Christ. Where is Christ? Stephen saw him seated at the right hand of God. He is over in the next world. He has no communication with us now; physically we are cut off from him. If I depart I will be with him. There is a

man looking in the face of death and contemplating the possibility of dying and being with Christ on the other side.

2 Pet. 1:3, "Yea, I think it meet, as long as I am in this tabernacle"—referring to his body—"to stir you up by putting you in remembrance; knowing that shortly I must put off this tabernacle even as the Lord Jesus has showed me."

. . . . "For we have not followed cunningly-devised fables"—now notice, the apostle Peter is going to draw some conclusion in view of death from the revelation he saw when Moses and Elias came and talked with Christ. He is going to get consolation out of it. "But we were eye-witnesses of his majesty; for he received from the Father honor and glory, saying, This is my Son in whom I am well pleased." We have also a more sure word of prophecy. Note: We have had an assurance in prophecy of life for the dead; we have all of God's promises; now we have had a conclusive *demonstration* of it; a light has shown in a dark place; we never understood, never clearly recognized; we believed about it, and our faith was strong in God's word; now we have seen a demonstration of it. Peter and the other disciples saw men in the death state who came back, who were *alive* and in *actual* existence.

2 Cor. 5:18, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so that being clothed we shall not be found naked." Paul's idea is: I

do not merely want to die to get out of the body, and be done with the troubles of this life; I am not going to commit suicide; I want this mortal condition that brings me torture of mind and body laid aside, and I want to be, not naked, but clothed with the other life, that mortality might be swallowed up of life. . . . "Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord." Absence and presence are conditions of consciousness. You cannot tell if you are absent from any place today unless you are conscious. Paul says that we want to die and lay down this tabernacle and be swallowed up of life, absent from the body and present with the Lord. That shows that Paul knew that when this body died then his presence with the Lord would be a fact.

Rev. 6:9-11, "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood in them that dwell on the earth? And white robes were given unto every one of them." Here is a vision. Look at it! There are people dead; he said they had been slain, but their souls were not slain, because Jesus said, Fear not him that can kill the body, but is not able to kill the soul. Their souls had not been killed. Now where were they? Under the altar. What altar? "I saw the Lord stand on the altar, and he said, smite . . . " That is the millennial dawning, that is the time the Lord is coming to take vengeance, and these saints were under the

altar, and God answered their prayer for vengeance when the time for vengeance came. Now, the souls of these people who had been slain were right bfore God's throne where God himself is standing. They were under the altar; their bodies were dead and their spirits, souls, were talking. We want to know how long before you avenge our blood. God replied to them, You have got to be patient for a little while; put the white robes on you and rest till your brethren are killed like you. The resurrection has not come, and their bodies are slain, sleeping in the dust of the ground, and here are their souls, there on the other side of death, between death and the time of the resurrection. This then covers the very period of the time of my brother's proposition. Listen to what the proposition says: "All that constitutes man will be totally unconscious from the time of death until the resurrection." And here John saw these souls after they were dead; here is a passage that comes right in between my brother's proposition and knocks it into smithereens.

Let us notice further. The declaration of God's word is, we have eternal life. That is promised to believers. I want to call attention to some passages briefly on that line. John 3:14, 16, "That whosoever believeth in him shall not perish, but have eternal life." There eternal life is promised the believer. It begins in this life the moment he believes. He puts himself in the position to get that promise the hour he becomes a believer. Eternal life has no cessation in it. It is put in his hand at once, and has the assurance of



of God, like the souls under the altar, who rest and are robed in white.

Further than that; John 6:54, "Whosoever eateth my flesh and drinketh my blood hath eternal life," *hath*, "and will raise him up." Notice, will you, he *hath* eternal life. Is there going to be a death about it? Yes; the body has got to die and resurrection is coming to the body, but notwithstanding the dying body, he has eternal life; it belongs to that spirit made in the likeness of God. Let me submit, if there is a period of time from the death of man till the resurrection, when he is totally unconscious, then perishing is the result for that length of time. The man has gone out like the light of the candle, and would not have any existence anywhere. If all that constitutes man dies at death, then man perishes. The body perishes, the breath perishes, the soul perishes, and that statement of Jesus Christ never could be true.

John 27:2,3, "That he should give eternal life to as many as thou hast given him." What is eternal life? To know God. Do they know him now? Christ has revealed him to you, and you know him. This is life eternal and it never perishes.

1 John 6:10, 13, "He that hath the Son *hath* life; and he that hath not the Son hath not life." If he believes in Jesus Christ he has the witness in himself; he knows it. He that believeth not God hath made him a liar. And this is the record that God hath given us eternal life and that life is in his Son. Our life is in Christ and Christ is in us. We have him as a present possession, be-

cause he is formed in you the hope of glory; because you have the witness in yourself, you have got the life that shall never die; when he comes by and by the body shall perish, but when Christ, who is our life, shall appear, then shall we also appear with him in glory. We shall stand by his side, we shall hear his voice in the resurrection, and spirit and body shall glorify God together.

## CHAPTER XII.

### THE WORK OF THE SPIRIT IN THE SALVATION OF THE SINNER.

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#### FIRST PROPOSITION.

The Scriptures teach, that in the conversion of sinners, there is a distinct, (from the written or spoken word) personal, (the Spirit *himself* acting) power of the Holy Spirit, on the sinner's heart.

#### HALL'S FIRST SPEECH.

*Mr. President, Brethren Moderators, Ladies and Gentlemen:—*

I have a peculiar pleasure in coming before you this morning, for the purpose of investigating the proposition that has just been read in your hearing. I realize the fact, that our Heavenly Father has been very kind to us, in sparing our lives, giving us a reasonable portion of health, and surrounding us with circumstances so favorable to a presentation, and hearing of the distinctive doctrines held by the people, whom my friend and myself, are here to represent. It affords me pleasure to appear before you in support of this proposition, because I believe that it is *true*,—that it is the clear, plain, and emphatic teaching of God's word, and therefore ought to be most cordially believed.

It affords me pleasure, because we are to stand in the presence of a large and intelligent jury, who are fully capable of weighing the arguments presented by my friend and by myself, and of deciding in their own minds, which is correct. I trust that no one who is present this morning, will leave until the close of the discussion, but that all will remain, and hear *all* the arguments which may be offered on both sides, so that you may be able to form a just, impartial and intelligent conclusion as to what is the truth, in regard to this proposition. It will be premature on your part, to form an opinion on the merits or demerits of the question, before you have heard the conclusion of all the arguments that may be presented by my friend, or myself, for, or against, the proposition.

The question before us is a *vital* one, and affects the very foundation, upon which the whole superstructure of the system of doctrines, as held by each of us, reposes.

If my friend is able to show, that the proposition I affirm is false, then the entire fabric of my system of belief, must inevitably fall; while on the other hand, if I maintain my proposition, and show that it is taught by God's word, then the whole system of doctrines, as held by my friend, and the people whom he represents, must be equally false, and must surely crumble into dust, for they are diametrically opposed to each other.

I am also glad to meet a man, who is so able to support and defend the doctrines which he believes, and who is the chosen representative of his people, to uphold their cause in this discussion. For we must remember, that neither my friend

nor myself, appear before you, simply as the representatives of his own peculiar notions and ideas, as to what the Scriptures teach respecting the question before us, but we each appear as the representative of the belief, and teaching of our respective brethren upon the subject under consideration. I am here as the representative of my brethren, to maintain and defend the truth of the proposition, that, 'The Scriptures teach, that in the conversion of sinner's, there is a distinct, (from the written or spoken word) personal, (the Spirit *himself* acting) power of the Holy Spirit, on the sinner's heart.'

No doubt the reading of this proposition sounds somewhat strangely, when read in your hearing, but it is on account of the definitions that are introduced to define, or explain the meaning of the terms. My friend, in our correspondence, (and that correspondence is here, and can be referred to if necessary) refused to debate this proposition, unless I would agree to insert these definitions. They are no part of the proposition itself, and do not affect its meaning, but are merely thrown in as definitions, explanatory of the terms used, and the proposition would make complete sense, by leaving out these definitions, and would read:

"The Scriptures teach, that in the conversion of sinners, there is a distinct, personal power of the Holy Spirit on the sinner's heart."

That is the proposition as it stands, without those explanatory definitions, and that is the proposition I am here to affirm. My friend denies it.



You are to be the judge, as to which one of us, maintains his proposition.

By the term "The Scriptures," I mean the accepted word of God, the revealed, or written word, as contained in the Old and New Testaments.

I define the word "conversion," to mean that change that is made in passing from a state of nature, to a state of grace, including every exercise of the sinner's mind, or heart, from the *conviction for sin*, to the *adoption* into the heavenly family. Webster says:—"Conversion is a radical change of moral character; a change from the service of the world, to the service of God; a change of the ruling of the disposition of the soul, and the appropriate effect in transforming the outward life."

I define the word "power," to mean ability to put forth action; an influence exerted; strength, force, energy in action; the employment of strength; the exercise of any kind of control; influence; dominion; sway.

By the word "distinct," I mean that the written and spoken word *may be*, and *is* used as a means, but in *addition* to the means, and *distinct* from them, in themselves considered, the Spirit displays *his* power. To be *distinct*, is to be *so separated from* the means, as not to be *confounded with* them, not liable to be misunderstood.

The first proposition as read by President McCall, is as follows:

The Scriptures teach, &c.

By "personal," I mean that which belongs, or pertains to a person. It implies that the work of the Spirit in the conversion of sinners, is the work

of a *person*, not a *thing*, an *essence*, or a mere *influence*. It means that the Holy Spirit as a *person*, is *active* in the work of saving men.

The "Holy Spirit." I understand the God-head to be a trinity, composed of three divine persons, the Father, Son, and Holy Ghost, or Holy Spirit, and that this term represents the divine character of one of the three persons. The term Holy Spirit is the Scriptural name for the third Person in the Trinity.

The word "heart" is used for the soul, and all the powers hereof; as the *understanding conscience, will, affections, and memory*. I get this definition from Buck's Theological Dictionary, and I trust my worthy opponent will be satisfied with the definition thus given.

By the term "Sinner's heart," I mean the heart of man, who has never been reconciled to God, by the death of Jesus Christ—an unsaved man.

Now, I have defined my proposition so clearly that the least intelligent man in the congregation, cannot fail to understand it. Nor can any one fail to understand the issue between my friend and myself. I think I have made both so plain, that no one who has attended to what I have said, can fail to fully understand my position and the position of my friend.

My proposition *does not deny the use of means* on God's part, to accomplish his purpose, and while I claim that the Holy Spirit *can and does* operate on the heart of the sinner, *without means, and above all means*, I do not ignore the fact that He uses means. I believe in the use of

*all* the means, which God has appointed for the conversion of the sinner. I believe in a *preached Gospel*, a *living ministry* and a *witnessing Church*. I believe that the "gospel is the power of God unto salvation, to everyone that believeth," and that "it hath pleased God by the foolishness of preaching, to save them that believe." I believe that God has called men by His Spirit, and has sent them forth to proclaim the "unsearchable riches of Christ." "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" I believe that Jesus Christ has established his church, or kingdom here on earth, and has given to it doctrines, and ordinances which are to be commemorated until "He shall come again," and his doctrines, ordinances and teachings are embodied in his written word, and that, not beyond, or *without* them, but in *conjunction with them*, there is a *distinct personal power of the Holy Spirit*.

My proposition does not assert that the work of the Spirit is distinct from the written or spoken word, in the sense that he saves men, when there is no knowledge of Christ. But rather, it asserts that the work of the Spirit is in *addition to the means used*. This work of the Spirit may reach the sinner through the instrumentality of means, but its *power* is distinct from the *power of means*.

As an illustration of this power, I call your attention to Deuteronomy, first chapter, and from the 41st to the 45th verses, inclusive: "Then ye answered and said unto me, We have sinned against the Lord, we will go up and fight according to all that the Lord our God commanded us.

And when ye had girded on every man his weapons of war,"—here are the *means* they were to use,—“ye were ready to go up into the hill. And the Lord said unto me, say unto them, Go not up, neither fight;”—Why? they had all the means necessary?—“*for I am not among you*”—here was the reason, they had the means, but they lacked the *power* that was necessary to make the means effectual, *God was not among them*,—“Go not up, neither fight; *for I am not among you*; lest ye be smitten before your enemies. So I spake unto you; and ye would not hear, but rebelled against the commandment of the Lord, and went *presumptuously* up into the hill,”—Here is a man that says that *means* are all that is necessary for the accomplishment of God’s work; but his word says it is “*presumption*.”—“And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Homah. And yet ye returned and wept before the Lord; but the Lord would not hearken to your voice nor give ear unto you.”—Such was their presumption, going to battle, depending on means only.

Again, Deuteronomy, 20th chapter, 1st to 4th verses“: When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people *more than thou*, be not afraid of them,” Why should they not be afraid of a people *more than them, and better armed*? “*for the Lord thy God is with thee*, which brought thee up out of the land of Egypt. And it shall be, when ye are come nigh unto the battle, that the priest shall approach and speak unto the people, and shall say



unto them, Hear, O Israel, ye approach this day unto battle against your enemies; let not your hearts faint; fear not and tremble, neither be ye terrified because of them." Why not? "For the *Lord your God is he that goeth with you, to fight for you, against your enemies, to save you.*" I quote these passages simply as illustrations of the kind of power that is used, and to show that the power is distinct from the means, while it works *with* and *through* the means. I and my brethren believe and teach that in the conversion of the sinner, God uses means, yet there is a power, called the power of the Holy Spirit, which is distinct from the means, yet works through the means. My friend contradicts this, and says there is no such power, and that it is all effected by the means—that all the power there is, is incorporated in the means themselves. I suppose he will not deny this, for it is the teaching of the leading preachers of the Current Reformation, and he will remember that while I am not here to present my own peculiar notions, but as the representative of the doctrines held and taught by my brethren, *he* also stands as the representative of his brethren, and of course as I do not know what position he may take until he replies, and in the absence of any arguments direct from him, I must suppose him to be in sufficient harmony with his brethren of the Reformation, as to indorse their teachings, at least those of them who are acknowledged leaders of his denomination, such as Mr. Campbell, Mr. Lard, Mr. Sweeny, etc. They declare that there is no such distinct power.

Let us hear what Mr. Campbell says upon the



subject, and I suppose he will be accepted as good authority by my friend, since he is the founder of the distinctive doctrines, which characterize his denomination, and distinguish them from all other people. In his *Christian System*, page 267, he says, "All that is done in us before regeneration, God our Father, effects by the *Word*, or gospel as dictated and confirmed by the Holy Spirit."

In his *Millennial Harbinger*, vol. 1, page 294, he says: "And when we think of the power of the Spirit of God exerted upon minds, or human spirits, it is *impossible* for us to imagine that that power *can consist in* ANYTHING ELSE but WORDS, or ARGUMENTS." Again, *Millennial Harbinger*, vol. 2, page 295, he says, "As the spirit of man puts forth all its moral power in the words which it fills with its ideas, so the Spirit of God puts forth *all* its *converting* and *sanctifying* power in the words which it fills with its ideas."

In *Millennial Harbinger*, vol. 2, page 297, and in *Christianity Restored*, page 362, he says, "*All the moral power* of God or of man, is exhibited in the truth which they propose. Therefore, we say, that if the light or the truth contain all the moral power of God, then the truth alone is all that is necessary to the conversion of men."

Again, in *Christianity Restored*, page 350, "If the New and Old Testaments contain all the arguments which can be offered to reconcile man to God, and to purify them who are reconciled, then all the power of the Holy Spirit which can operate on the human mind IS SPENT; and he that is not sanctified and saved by these, *can not*

*be saved by angels or spirits, HUMAN or DIVINE."*

I introduce another witness, Mr. Sweeny, who is one of the ablest defenders of the doctrines of the Current Reformation they have ever had. In the Sweeny and Crawford Debate, page 124, he said, "Let it be borne in mind that I believe the Divine power of the Holy Spirit overcomes the enmity of the human heart, by acting upon it through the medium of Divine Truth. That's my position. I contend for the SUFFICIENCY, therefore, of the TRUTH to ACCOMPLISH the CONVERSION of SINNERS."

I introduce the testimony of another witness, Mr. Moses E. Lard, than whom there is not a fairer, clearer, or more candid and able writer among the people my friend represents, and he says, in Lard's Review of Campbellism Examined, page 83, "But what do we mean when we say, the Spirit operates through the truth? We mean that it operates *by* the truth; that is, that the divine truth is itself the vital power by which, in all cases, the Spirit effects conversion; in other words, that the Spirit spends on the mind of the sinner in conversion no influence except such as RESIDES in the truth as divine, as of the Spirit. And we shall further add, that neither in quantity nor in force, do we conceive that this influence can be increased and the human will be left free."

Will you hear Mr. Lard? He says, that "there is NO nfluence of the Spirit on the mind of the sinner in conversion, except such as *resides* in the truth."

Again, Mr. Lard states his proposition in his

book, "Review of Campbellism Examined," thus, "The Holy Spirit operates in conversion through the truth only." What do you mean, Mr. Lard, when you and your people say, "The Spirit operates through the truth?" Why, "we mean that it operates by the truth; I mean that truth operates; that divine truth is itself the vital power, by which in *all cases* the Spirit effects conversion." Does the Holy Spirit use any other means, or instrumentalities in conversion? No! "for the Holy Spirit operates in conversion through the *truth only!*" says Mr. Lard.

Mr. Campbell's affirmative proposition, in the Rice-Campbell Debate reads as follows, "In conversion and sanctification, the Spirit of God operates on persons only through the word."

Mr. Briney said in his debate with Brother Moody, of the Baptist Gleaner, last summer, "The personal power of the Spirit is not present with the word, in the conversion of the sinner." Again, he said, "The Scriptures teach that the gospel is sufficient for the conversion and sanctification of sinners." Mr. Briney here says in effect, that "I deny that there is any personal power of the Holy Spirit exerted upon the sinner's heart in conversion."

Now, this is the position of my friend, or at least the position of the leading preachers and writers among the people whom he is here to represent. Of course he may not indorse the doctrines of his people, and thus escape the consequences of such a position, but that these are the doctrines of the Current Reformation, I have already proven, and if necessary can bring addition-

al proof to the same effect; and these are the doctrines I am here to deny, and we have only to wait and see, until my friend makes his first speech, to find out whether he indorses his brethren, whom he has appeared before you to represent, and to see whether he will take a position similar to that of his brethren upon this subject. Of course, he can refuse to indorse his brethren if he so pleases, and ignore their teachings, but that is his business and we will wait and see what his position is.

I now address my self more fully to the subject. I think the issue is clear cut between us, and amounts to just this: that in the conversion of the sinner, God works, and God does *not* work. I know there are a class of Scriptures, which taken by themselves and without reference to any other part of God's word, that seem to teach that the Spirit alone does the work. But there is another class of Scriptures which occupy a "golden mean" between the two, and which, when taken in all their bearings and relations completely harmonize God's word, and these Scriptures teach the doctrine which I believe and teach, that it is not by the Word alone, or by the Spirit alone, but that it is by both the Spirit and the Word, in conjunction with each other, each performing the work assigned to each in the conversion of the sinner.

The parable of the sower is a striking illustration of these different classes. We are taught in this parable that the seed is the word of God.

Now, suppose we are riding along the road, and we come across a man in the woods sowing seed. Here he is, sowing the seed broadcast among the trees and bushes, and around over the logs and



stumps, and brush — anywhere and everywhere sowing his seed. We ride up and ask that man what he is doing? “Oh,” says he, “I am sowing wheat!” “Sowing wheat?” we ask in astonishment, “why you don’t expect to get a crop, do you, sowing around the logs and brush,?” etc. “Why, yes, sir,” says the man.” This is a new kind of seed. You see there is a peculiar power in this seed that will clear up the ground, remove the logs, and trees, and brush, and break up the ground, and produce an abundant harvest. This is a splendid kind of seed, sir.” (Laughter.) This is the man who believes that all the power is in the Word alone. But here is another man who goes to work and prepares the ground, and gets it in good condition for sowing, and then goes to his home, folds his arms, and sits quietly down, and expects a harvest. You ask him, “What he has prepared his ground for?” He says, that he “expects to raise a crop of wheat.” “Well my friend, you have got your ground in mighty fine condition for sowing, and if you will plant the seed, you may expect a good harvest.” “Oh,” he says, “I don’t need to sow any seed on this ground, it has a peculiar power or element in it, that all you have to do is to get it good condition, and it will produce an excellent harvest without sowing any seed on it at all.” This is the man that believes that all the power is in the Spirit alone, and that all a man has to do is to fold his arms, and in God’s good time, he will do the work.

Now, I am going to admit all the power God has placed in his Word, yet I believe that that power is exerted on the sinner’s mind and heart,



through the personal influence of the Holy Spirit. I do not believe that power is in the Word alone, or that it is in the Spirit alone, without the use of any other means whatever, but I believe that "God hath from the beginning chosen you to salvation through the sanctification of the Spirit, and belief of the truth." Not one alone, without the other, but both together. We cannot lay stress on one, and exclude the other.

My first argument in support of the proposition is based on the fact, that MAN IN AN UNREGENERATED STATE, WILL NOT ACCEPT THE WORD OF GOD, WITHOUT THE DISTINCT INFLUENCE OF THE SPIRIT.

I sub-divide this argument into two parts,

FIRST. *The metaphorical allusions to man's condition, and,*

SECOND. *The specific statements of Scripture showing man's condition.*

Under the head of "Metaphorical Allusions," the Scriptures represent the unregenerate man as being *blind*. In 2 Cor. 4: 3-4, we read: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Here we are taught they are blinded by the god of this world. In Eph. 4:17-19, we find this language: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God,

through the ignorance that is in them, because of the blindness of their heart; Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Here the blindness of their hearts is said to be the cause of their alienation.

In 1 John 2:11, we read: "But he that hateth his brother is in darkness and knoweth not whither he goeth, because that darkness hath blinded his eyes." Here we are told that the darkness of sin blinds the eyes of the sinner. From these, and other passages which we might quote, we are taught that man is spiritually blind. His inability to perceive the exceeding sinfulness of sin, and to see, and realize his own spiritual sight. Now suppose you have a boy who is blind. You take him to an oculist for treatment. He makes the boy sit down, and he proceeds to make a careful examination of his eyes. When this examination is through, you ask the oculist, if he thinks he can cure him. "Oh, yes," says the doctor, "I can cure him easy enough, I know just what is the matter with his eyes," and he takes a seat by the boy and proceeds to dilate upon the pleasure and happiness of seeing. He expatiates upon the beauties of nature, and shows him how light falls upon the retina, bearing with it the images of beauty around us, and how it passes along the optic nerve to the brain, and produces the sensation of sight. He explains to the boy how he has lost this by the disease that has affected his eyes, and tells him that when this disease is removed that he will be able to see, and appreciate all the beauties of nature around him. After he has explained the

nature of his disease fully, and has explained to him thoroughly the whole process of seeing, he asks him if he understands it all. "Oh, yes," says the boy, "I understand it very well." "Well then, SEE!" the doctor suddenly cries. "But I can't see; I am blind!" the boy replies, "open my eyes! apply your remedy! restore my sight! and then I can obey your command!"

If it is absurd to suppose that a man physically blind, could receive his sight, simply by hearing an oculist lecture upon the beauties of nature, and the process of seeing, it is equally absurd to suppose that a man can receive spiritual sight, merely by hearing a preacher explain the fall of man, and the process of his restoration, without any other power being exerted, except that which is in the written or spoken word. In Psalms 119:18 David realized his spiritual blindness, and he appealed to the proper source for relief. He cries, "Open thou mine eyes, that I may behold wondrous things out of thy law." I tell you that if we would have this spiritual cataract removed, we must apply to the spiritual physician.

In the second place, the Scriptures represent man as a CAPTIVE.

In Isa. 61:1 we read: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" That this language does not refer to Jewish captivity, but does refer to spiritual bondage, and liberation effected through the meditation of Christ, is shown

by the fact, that our Saviour quoted this language, and applied it to himself, as recorded in Luke 4:13 and he was not merely to proclaim liberty, but also to open the prison to them that were bound. Again, in Isa. 42:6-7, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." He is not merely to *tell* them of liberty, but he is to *bring them out*. In 2 Tim. 2:24-26, we find this language: "And the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient; in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." Here we are taught that it is God that gives them repentance, which enables them to recover themselves. Thus we see that man is a captive, that he is taken captive by Satan at his will. Here is a man who is confined in a dungeon. You go to him, and tell him what a glorious thing it is to enjoy liberty. You tell him that it is the most delightful thing in this world to breathe the free air of heaven, and to be able to go where and when you please, to stay as long as you please, and to return when you please. You ask him why he does not come forth and enjoy all this. He answers, "I cannot; I am bound! I am confined by this chain. If you will knock off these manacles and these chains I will gladly come forth"



but until you do this, it is perfectly useless, nay, it is absolute mockery, to come and tell me about the blessings of liberty." So it is with the man who is a spiritual captive. It is useless to proclaim liberty to him, unless there is a power to break the bondage in which he is confined by Satan, who is the "strong man armed," and it requires a stronger than he, even the personal power of the Spirit of Christ, to open the prison doors and let the prison be free.

In the next place we have man represented as being sick. Numerous Scriptures were quoted to show this. Now take the figure and apply it. A man is sick. He sends his son for a physician. Instead of going to see the sick man he simply diagnoses the case, the sick man says this just what is the matter with me, and I know just how I came to get sick, I know the prescription, and a knowledge of all this, is all that is necessary. I believe the doctor knows all about my case, and now all I have to do is to be quiet, and I shall soon be restored to perfect health."

Now, the sinner is represented as being sick, and he not only needs to be informed of the nature of his disease, and that there is a remedy, but that remedy must be actually applied, else all his knowledge will never do him any good. Jesus Christ is the great physician, and his blood is the remedy, and that blood must be applied to the sinner's heart, to cleanse and purify it from sin, ere he can be restored to spiritual health. And as this is a spiritual work, it must require spiritual agency and power.



The Scriptures also represent man as being spiritually *dead*. In Eph. 5:14, we read: "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Rom. 6:13: "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Col. 2:13: "And you, being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." John 5:25: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." In 2 Cor. 5:14,15; 1 Pet 4:6, and Eph. 2:1-7, we are taught that the unregenerate man is dead in trespass and sins.

Now my friend may attach whatever meaning he pleases to this idea of death, he may be wholly dead, or partly dead, but whatever interpretation he may place upon it, he cannot divest it of its real meaning. Death is the absence of life. A man who is dead is not alive, and so long as he has the least particle of life in him, he is not dead. But when a man is dead, he is dead, he's got no life in him. Suppose you go and preach to a man who is dead, will your preaching do any good, unless there is some divine power to accompany your words? Would this simple preaching of the prophet in the valley of dry bones, have accomplished anything had there been no exercise of divine power?

You go and preach to these dry bones and

see if they will live. It required something more than mere preaching to cause those dry bones to live. The prophet was commanded to go, and "Phophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, thus saith the Lord God: come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded,"—here was the man preaching—here was the means employed,—“and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.” Here was God working—here was divine power displayed—a power distinct from the word—distinct from the preaching, yet accompanying it, so that those dry bones became alive—an exceeding great army.

What good would the preaching or the prophesying have done, had not God accompanied it with his divine power? There were some in the days of the apostles who thought that they could perform the same miracles that the apostles did, without this divine power, but they signally

failed, and so must everyone fail, who attempts to raise dead sinners by his simple proclamation of the word, unless that word is accompanied by the distinct power of the Holy Spirit.

My second argument under this head is: "The specific statements of Scripture show man's condition to be such that direct, distinct, spiritual power is necessary for man's salvation.

The Scriptures declare his very origin to be sinful. The Psalmist declares (Ps. 51:5), "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Again he says (Ps. 58:3-4), "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear."

In Gen. 8:21, he is said to be evil from his youth. "And the Lord said in his heart, I will not curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth." And in Gen. 6:5, it is declared that God *saw*—he didn't *hear* it—that "God *saw* that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually." Not *some* imaginations, but *every* imagination—not evil sometimes and good at other times, but only evil continually. From man's standpoint of observation, man's spiritual condition may not be so bad after all, but let God look, and see, and tell us, just how it is. Ps. 14:2-3: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek

God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." And God says in Jer. 17:9, that "The heart is deceitful above all things, and desperately wicked; who can know it?" And in Rom. 3:9-18, God has given us a moral looking-glass, in which all men may behold their spiritual, or moral likeness.

These Scriptures teach us that man is terribly wicked and sinful, and that it is utterly impossible for him to restore himself to the favor of God unless aided by the distinct, personal power of the Holy Spirit upon his heart.

My SECOND GENERAL ARGUMENT, is based on the prophetic promises of divine power in the salvation of men.

In Deut. 30:6, we read: "And the Lord thy God will sircumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Who is it that is to circumcise the heart? God does it. What is to be the result of this circumcision? Why, they are to love God with all the heart and with all the soul, that *they may live!* (TIME OUT.)



## CHAPTER XIII.

### PREPARATION ON HARDSHELLISM.

*In Debate With Lemuel Potter.*

#### PROPOSITIONS.

*Proposition 1. The Scriptures teach that Christ died on the cross for all of Adam's posterity.*

J. N. Hall affirms; Lemuel Potter denies.

*Proposition 2. The eternal salvation of the sinner is secured to him without any conditions whatever on his part.*

Lemuel Potter affirms; J. N. Hall denies.

#### DEFINITIONS ON FIRST PROPOSITION.

1. The "Scriptures"—the Word of God.
2. "Teach"—reveal, declare, make known.
3. "Christ"—the Savior, the Son of God.
4. "Died on the Cross"—was crucified, sacrificed.
5. "All of Adam's posterity"—All men, everyone, the whole world.

Argument 1: My first argument is drawn from the fact that God is the Creator of *all men*, and that he will do all he can for the happiness, the well-being, and the salvation of everyone. Limited only by the principles of eternal right and justice.

CREATION. Isa. 45:12. "I have made the earth, and created man upon it: I even my hands have stretched



out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways, etc.

MAL. 2:10. "Have we all not one Father? Hath not one God created us?"

ACTS. 17:26. "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him and find Him, though He is not far from every one of us: for in Him we live, and move, and have our being; as certain of your own poets have said. For we are also His offspring."

In the creation he did us good—so he will in re-creation.

Argument 2: My second argument is based on the fact that God loved all men, and by his love would be prompted to do all he consistently could for man's salvation.

LOVE. Jno. 3:16. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

1. Jno. 4:9. "In this was manifested the love of God toward us, because sent his only begotten Son into the world that we might live through Him."

1. God loved the *world*, all the *world*.
2. This love caused Christ to *die for the world*.
3. *Whosoever* believes can live through him.
1. Love always prompts to goodness.
2. God's love will be supreme in this.

Argument 3: My third argument is based on the fact that all of Adam's posterity *need salvation*, because not one of them possesses any natural ability to obtain it without divine help.

ALL ARE LOST. Psalm 53 4-5. "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good, no not one."

ROM. 3:9. "We have before proved both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous, no not one. For all have sinned and come short of the glory of God." 5:23.

1. *All men are God's creatures.*
2. *He loved all.*
3. *All of them are alike sinners.*
4. *He will have his salvation offered to all alike.*

Argument 4: I base my fourth argument upon the fact that God is *no respecter of persons*, until the character of the persons gives them a special standing in his grace. And, therefore, he will make equal arrangements for the salvation of all men.

NO RESPECTOR OF PERSONS. Acts. 10:34. I perceive, of a truth, that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

2. CHRON. 19:7. "There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

ROM. 2:10. "Glory, honor and peace to every man that worketh good, to the Jew first, and also to the Greek; for there is no respect of persons with God."

EPH. 6:9. "Your Master also is in heaven, neither is their respect of persons with Him."

COL. 3:25. "He that doeth wrong shall receive for the wrong which he hath done, and there is no respect of persons."

If no respect is shown, then Christ will die for all of Adam's posterity.

Argument 5: My fifth argument is based on

the fact that God has not decreed, of his good pleasure, that any of his earthly creation shall suffer eternal death.

HAS NOT DECREED DEATH. EZ. 33:11. "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, for why will ye die, O house of Israel."

LAM. 3:33. "He doth not afflict willingly, nor grieve the children of men."

2. PETER, 3:9. "The Lord is not slack concerning His promises, as some men count slackness, but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."

1. He created all.
2. He loved all.
3. All are lost.
4. He respects one no more than another.
5. He is unwilling for any to perish.

*Then Christ died for all.*

Argument 6: I base my sixth argument on the fact that the covenants of God concerning Christ give promise of him as a blessing to all of Adam's posterity.

COVENANTS. Gen. 12:3. "And in thee shall all families of the earth be blessed."

Gen. 18:18. "All the nations of the earth shall be blessed in Him."

ACTS. 3:25. "Ye are the children of the prophets, and of the covenant God made with our fathers, saying unto Abraham, And in thy seed shall all the kingdoms of the earth be blessed."

GAL. 3:8. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."

5:16. "Now to Abraham and his seed were the prom-

ises made. He saith not, and to seeds, as of many, but as of one, And to thy seed WHICH IS CHRIST.

What was this Abrahamic blessing?

Gal. 3:13: "*Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ.*"

Argument 7: In my seventh argument I reason that Christ died for *all of Adam's posterity*, because in nature and providence God has provided for *all*

*Nature and Providence.*

1. The sun shines for all.
2. The stars are for all.
3. The seasons are for all.
4. The winds are for all.
5. The fountains are for all.
6. The rives flow for all.
7. The showers are upon all.

*So Christ:*

1. He is our Sun—with healing.
2. He is the bright and morning star.
3. He giveth grace in his season.
5. The Fountain in David's house.
6. The river of life.
7. Pour floods on the dry ground.

There is no force in these analogies except on the ground that Christ died for all of Adam's posterity.

Argument 8: I base my eighth argument on the fact that all of Adam's posterity are under the law, and and all condemned by the law, and Jesus died on the cross for all who are under law.

ALL UNDER LAW. Gal. 4:4. "But when the fullness of time was come, God sent forth his Son, made of a woman, made *under the law*, to redeem them that were *under the law*, that we might receive the adoption of sons."

1. *All men* are under law.
2. Christ died for those *under law*.

Or:

1. Christ died for the *elect only*.
2. But Christ died for those *under law*.
3. Therefore the *elect only* are *under law*.

Argument 9: I base my ninth argument on the fact that the gospel of salvation through Christ has been commanded to be preached to every creature.

GOSPEL TO ALL. Mark 16:15' "Go ye into all the world, and preach the gospel to every creature."

Matt. 28:19, "Go ye therefore and disciple all nations."

Luke 24:47, "Repentance and remission of sins should be preached in his name among all nations."

Acts. 1:8, Christ said, "Ye shall be witness unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth."

Acts 13:47, "The Lord commanded us, saying, I have set thee to be a light of the gentiles, that thou shouldst be for salvation unto the ends of the earth."

1. To preach the gospel is either to offer salvation to the sinner in sincerity or to mock him.

2. The Lord does not mock the sinner.
3. Therefore he offers him salvation in fact.
4. But this can only be done through

Christ's death.

Argument 10: My tenth argument claims that the universal proclamation of the gospel is



based on the universal provision made in Christ's death, for the salvation of all of Adam's posterity.

PROVISION FOR ALL. 2 Cor. 5:14: "We thus judge that if one died for all, then were all dead; and THAT HE DIED FOR ALL, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

1. All for whom Christ died were already dead.
2. All of Adam's posterity was dead.
3. Then he died for all of Adam's posterity.

*Or:*

1. All for whom Christ died were already dead.
2. The elect only were dead.
3. Then he died for the elect only.

Argument 11: My eleventh argument is based upon the truth that Christ is a propitiation, or satisfaction, for the sins of the whole world.

PROPTIATION. 1 Jno. 2:2, "And if any man sin we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ous only, but ALSO FOR THE WHOLE WORLD."

1. Two distinct classes are clearly mentioned. "Our" sins, and "The whole world."

2. The word "propitiation" means satisfaction. God is *satisfied*, and *offers pardon* to the guilty rebels.

3. But if they refuse Christ, then Christ judges and condemns them.

*Logical Statement.*

1. All for whom Christ died he made propitiation.

2. He made propitiation for the *whole world*.

Or:

1. All for whom Christ died he made propitiation.

2. He made propitiation for the *elect only*.

3. Hence he died for the *elect only*.

This contradicts John.

Argument 12: I base my twelfth argument on the fact that Christ tasted death for every man.

TASTED DEATH. Heb. 2:9, "We see Jesus who was made a little lower than angels by the suffering of death, crowned with glory and honor, that he by the grace of God should TASTE DEATH FOR EVERY MAN. For it became him for whom are all things, in bringing MANY SONS unto glory( to make the Captain of their salvation perfect through sufferings."

1. The expression "every man" means Adam's entire posterity.

2. The expression "many sons" may be limited to the elect.

3. It means, therefore, that Christ died for *all*, and *many* will by his death be glorified.

"He is the Savior of all men, specially of them that believe." 1 Tim. 4:10.

Argument 13: My thirteenth argument is based upon the fact that Christ is the ransom for all.

RANSOM. 1 Tim. 2:3, "I exhort that prayer be made for all men, for this is good and acceptable in the sight of God our Savior; who will have ALL MEN TO BE SAVED, and to come unto the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom FOR ALL to be testified in due time."

1. God wants prayer made for *all*.
2. He wills that *all men* be saved.
3. Christ is a ransom for *all*.

*Logical:*

1. Christ died as a ransom for *some* of Adam's posterity.
2. Christ gave himself as a ransom *for all*.
3. Therefore he is a ransom for *all* of Adam's posterity.

*Or:*

1. Christ died for a *part* of Adam's posterity.
  2. He gave himself a ransom for *all*.
  3. Hence he is a ransom for the *elect only*.
- Absurd and contradictory.

Argument 14. My fourteenth argument is based on the fact that Christ compares the breaking of his flesh to the giving of "bread" for the life of the world.

BREAD. John 6:51, "I am the living bread which came down from heaven; if ANY MAN eat of this bread he shall live forever; and the bread I give is my flesh, which I will give for the LIFE OF THE WORLD."

1. Natural bread is given to all of Adam's posterity.
2. Jesus compares himself as a life-giving bread.
3. Therefore he is for the life of Adam's posterity.

*Or:*

1. No man can obtain the natural bread without using the means necessary thereto.
2. Neither can any obtain the spiritual bread without using the necessary means thereto.

3. Yet in both places the bread is God's gift.

*Logical:*

1. To give his flesh was to die for some part of the world.

2. He gave his flesh *for the world* — unlimited.

3. Hence he gave his life for *all the posterity of Adam*.

*Or, substitute,*

3. He died for the elect part of the world! Absurd, contradictory.

Argument 15. In my fifteenth argument I claim that Christ died to save the world.

, DIED TO SAVE THE WORLD. John 3:17, "God sent not his Son into the world to condemn the world, but that the WORLD through him *might be saved*."

1. The death of Christ was as extensive as his mission.

2. His mission was to *save the world*.

3. Therefore he died *for the world*.

*Or:*

1. If the "world" means mankind generally, then mankind generally *might be saved* — not *shall be*.

2. If the word means the elect world, then the elect world MIGHT be saved—not *shall be*.

3. That is equivalent to saying some of the elect *may be lost*!

The expression *might be saved*, indicates a possibility, not a certainty.

*Logical:*

1. The word "world" must here mean mankind *in general*—all of Adam's posterity.

2. Therefore he died for all of Adam's posterity.

Argument 16: My sixteenth argument is based on the fact that Christ came not to judge the world but to save it.

NOT A JUDGE BUT A SAVIOR. John 12:47, 48, "If ANY MAN hear not my words, and believe not, I judge him not; for I came not to judge the world, but TO SAVE THE WORLD. He that rejecteth me, and receiveth not my words hath one that judgeth him."

1. The word "world" must either mean the "elect world" or the world in general.

2. That it does not mean the "elect world" is seen in the fact that some reject Christ.

3. Hence he came to save the world in general.

4. If any man is not saved, it will be because he will not have life—he rejects Christ.

*Or:*

1. It may mean the "elect world."

2. Some of them reject him.

3. Therefore some of the elect are lost.

*Logical:*

1. To "judge the world," and "save the world," must mean the same.

2. The salvation depends on hearing and believing.

3. If they are saved it will be because Christ died for them.

4. If lost, because they believe not.

Argument 17: My seventeenth argument asserts that Christ came to seek and save the lost.

SAVE THE LOST. Matt. 18:11; Luke 19:10. "The Son of Man came to SEEK and SAVE THAT WHICH WAS LOST."



1. Either all of Adam's posterity is lost, or
2. The elect only are lost.

1. If all are lost, Christ seeks to save all.
2. If the elect only are lost, he seeks to save them.

If the elect only are lost,

2. Then Christ died for them.

3. And the rest need no Savior, as they are not lost.

*But—*

1. If all are lost,
2. He died for all.
3. And those who refuse to believe in him are the only ones who will not be saved.

Argument 18: My eighteenth argument is based on the universal duty of repentance.

*All should repent.* Mark 6:12—"And the twelve went out and preached *that men should repent.*"

Luke 13:3, "Except ye repent ye shall ALL LIKEWISE PERISH."

Acts 17:30, "And the times of this ignorance God winked at; but now commandeth ALL MEN EVERYWHERE TO REPENT."

Luke 24:47 "Repentance and remission of sins should be preached in his name AMONG ALL NATIONS."

1. Repentance is useless without Christ's death.
2. Yet all men are commanded to repent.
3. God would not require a useless exercise.
4. Therefore all men can be saved through Christ's death.

*Or:*

1. Christ died for the elect only.
2. All for whom Christ died should repent.

3. Therefore the elect only should repent.  
Absurd, and contradicts the Bible.

Argument 19: My nineteenth argument is based upon the universal duty of *prayer*.

PRAYER. Luke 18:1, "He spake a parable to this end, that MEN ought ALWAYS to pray, and not to faint."

1 Tim. 2:8, "I will therefore that MEN PRAY EVERYWHERE, lifting up holy hands without wrath or doubting."

1. It is the duty of all men to pray.
2. No prayer can avail except through Christ's death.
3. God will hear every man who prays in faith.
4. Therefore Christ's death avails for every man who calls on the Lord.

Or:

1. Prayer is a duty all men owe to God.
2. Prayer is ineffectual except through Christ's death.
3. The Lord will hear the elect only when they pray.
6. Therefore it is the duty of the elect only to pray.

Absurd and contradictory.

Argument 20: My twentieth argument is based on the fact that all men are called upon to *seek God*.

SEEK. Ezra. 8:22, "The hand of our God is upon ALL THEM FOR GOOD that SEEK HIM."

Prov. 8:17, "I love them that love me, and THOSE who seek me early SHALL FIND ME."

Isa. 55:6, "SEEK YE the Lord while he may be found, CALL YE upon him while he is near. LET THE WICKED forsake his way, and the UNRIGHTEOUS

MAN HIS THOUGHTS; and let HIM return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."

Matt. 7:7, "Ask and it shall be given you; SEEK and ye shall find; knock and it shall be opened unto you. For EVERY ONE that asketh receiveth; and HE THAT SEEKETH FINDETH, and to him that knocketh it shall be opened."

1. All men should seek God.
2. Seeking is vain without Christ's death.
3. But every one that seeks him shall find him.
4. Therefore he must have died for all men.

Or:

1. All men should seek God.
  2. The elect only can find him.
  3. Therefore the elect only should seek him.
- Absurd.

Argument 21. My twenty-first argument is based on the fact that the invitations of the gospel are given in good faith to all men, and yet if Christ did not die for all, such invitations would be a solemn mockery to those left out.

INVITATIONS. Isa. 45:22, "Look unto me, and be ye saved, ALL THE ENDS OF THE EARTH; for I am God, and there is none else."

Matt. 11:28, "Come unto me ALL YE THAT LABOR AND ARE HEAVY LADEN, and I will give you rest."

Rev. 22:17, "And the Spirit and the bride say, Come, and LET HIM that heareth say, Come. And LET HIM that is thirst come; and WHOSOEVER WILL, let him take the water of life freely."

1. All of Adam's posterity is invited to come.

2. But no one can come except through Christ's death.

3. He died for the elect only.
  4. Therefore the elect only are invited.
- Contradiction—absurd.

Argument 22: My twenty-second argument is based upon the fact that the Holy Spirit is to reprove the *world* of sin, but this reproof would be useless if Christ did not die for the *world*.

SPIRIT'S REPROOF. John 16:7, "If I go away I will send the Comforter, and when he is come, he will reprove the world of sin, and of righteousness, and of Judgment. Of sin, because they believe not on me; of righteousness because I go to my Father; of judgment, because the Prince of this world is judged."

1. To reprove the sinner when there is no chance for his salvation is but to mock his helplessness.

2. But God does reprove, yet he does not mock.

3. Therefore there is a chance of his salvation.

4. But there would be no chance if Christ did not die for him.

5. Hence Christ died for all the world.

1. The Holy Spirit reproves the world of sin.

2. Such reproof is useless without Christ's death.

3. But Christ died for the elect only.

4. Therefore the Spirit reproves the elect only.

Absurd—contradicts first premise.

Argument 23: My twenty-third argument is based on the fact that if Christ did not die for all

of Adam's posterity, then no man can commit the unpardonable sin.

UNPARDONABLE SIN. Mark 3:28, "All sin shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."

1. Sins can not be forgiven any man for whom Christ did not die.

2. All sins may be forgiven all the sons of men—except one.

3. Therefore he died for all the sons of men.

1. All the sins of the non-elect are unpardonable.

2. None of the sins of the elect are unpardonable.

3. Hence the Savior was talking of a matter that could not possibly happen.

4. This would be to accuse Jesus of teaching nonsense.

Or:

1. The "sons of men" means the "elect only" or *men in general*.

2. If the elect only, then they may commit this sin.

3. Hence the elect may be forever lost.

Argument 24: My twenty-fourth argument asserts that it would not be just to damn a man for *unbelief* if Christ made no provision for him, because if he had been a believer the case would not have been different.

DAMNED FOR UNBELIEF. Mark 16:15, "He that believeth not shall be damned."

John 3:36, "He that believeth not the Son shall not see life, but the wrath of God abideth on him."



. It would be useless for any man to believe in Christ if Christ did not die for him.

2. Yet if God damns every man that don't believe.

3 Hence Christ must have died for every man.

1. It is the posterity of Adam for whom Christ died.

2. The posterity of Adam ought to believe.

3. If any man believes not he should be damned for his unbelief.

*Or:*

1. Christ died for all who can believe.

2. The elect only can believe.

3. Hence the unbelieving elect shall be damned.

Argument 25: My twenty-fifth argument asserts that Christ arose from the dead for all of Adam's posterity, and that he could not legitimately rise for any for whom he had not died.

"ROSE FOR ALL. 1 Cor. 15: 20 "But now is Christ risen from the dead, and become the first-fruits OF THEM THAT SLEPT. For since by man came death, by man came also the resurrection from the dead. For AS IN ADAM ALL DIE, even so in Christ SHALL ALL BE MADE ALIVE. But every one in his own order, Christ the first-fruits, and afterwards they that are Christ's at his coming."

1. All of Adam's posterity died in Adam.

2. All of Adam's posterity will rise through Christ.

3. Everyone Christ represented in his resurrection he had previously represented in his death.

4. He represented the entire posterity in his resurrection.

5. Therefore he represented them in his death.

Rom. 4:25, "Christ was delivered for our sins, and was raised again for our justification."

Or:

1. Christ died for the elect only.
2. Christ arose again for all he died for.
3. Therefore he arose for the elect only.

Argument 26: My twenty-sixth argument is based on the statement of Rom. 14:15.

"Destroy not him with thy meat for whom Christ died."

1. The word 'him' in this passage refers either to *any man*, a *worldly man*, who by participation would be destroyed, or else—

2. It refers to the elect only, the saved, and if the latter it teaches that the *elect may be destroyed*.

3. If it means *any man*, then it teaches that Christ died for *any man*.

1. Christ died for all of Adam's posterity.
2. Some for whom he died may be destroyed by eating meat offered to idols.
3. None of the elect can be destroyed.
4. Therefore the number of the elect does not embrace all for whom Christ died.

Argument 27: My twenty-seventh argument is based on the statement of 1 Cor. 8:11.

"And through thy knowledge shall the weak brother perish, FOR WHOM CHRIST DIED."

1. The "weak brother" of this passage is either the natural, or national brother, yet in ig-

norance, without spiritual knowledge, or,

2. He is the elect, the saved brother.

3. If the latter, then he *may perish* through the "knowledge" of his elect brethren.

4. If the former, then Christ died for some besides the elect, and some of those for whom he died may perish.

1. Christ died for *all* of Adam's posterity.

2. *Some* for whom he died *may perish* on account of the "knowledge" or his brethren.

3. *None* of the elect can perish.

4. Therefore the *number of the elect* does *not* express the number *for whom Christ died*.

Argument 28: My twenty-eighth argument is—That if all men cannot be saved through the death of Christ on the cross, it is either because—

1. All *men* are *unwilling* to be saved, or

2. Because God is not willing.

But Jesus says, "And ye WILL NOT come to me that ye MIGHT HAVE LIFE." John 5:40.

1. If *men* are *unwilling to be saved*, then they are to be blamed if lost.

2. If *God is unwilling to save any*, then those thus left off *are not to be blamed* for being lost.

*Because—*

1. Those thus lost cannot control their wills *anymore than the elect can*.

2. If God managed the wills of the elect, and *not* of the non-elect, then the non-elect are not to blame for the lack of a will they *could not have*.

3. But God *does blame them* and that shows

*they could have been willing if they had desired to be.*

4. But this life could only be attained through *Christ's death*.

Argument 29: The non-elect do not reject Christ as a Savior; he was never offered to them, according to my opponent's doctrine.

BUT THEY DID REJECT HIM. Luke 17:25, "He must suffer many things, and be rejected of this generation."

Luke 9:22, "The Son of Man must suffer many things, and be rejected of the chief priests, and elders and scribes, and be slain, and be raised again the third day."

1. No man can reject Christ to whom he is not offered.

2. He is offered to no man except as a Savior.

3. The generation of the Jews rejected him.

4. Therefore he was offered to them as a Savior.

Again:

1. Either Christ is not sincerely offered to all men as a Savior, and there is no sin in rejecting him;

2. Or, he is sincerely offered to all, and those who reject him should perish.

3. Or, God mocks men with an insincere offer.

4. Or, Christ died for all so that they can be saved.

Argument 30: *The protestations of God's interest in the race.*

John 3:16, "God so loved the world that he gave his only begotten Son, that whosoever believ-

*eth in him should not perish, but have everlasting life."*

1 John 4:14, "We have seen and do testify that the Father sent the SON TO BE THE SAVIOR OF THE WORLD.

Ez. 33:11, "AS I LIVE, SAITH GOD, I take NO PLEASURE in THE DEATH OF THE WICKED, but that the wicked TURN AND LIVE."

Luke 13:34, "How often I would have GATHERED THY CHILDREN TOGETHER as a hen her brood, and ye WOULD NOT."

2 Pet. 3:9, "Not willing that ANY SHOULD PERISH, but that ALL SHOULD COME TO REPENTANCE."

1. Either these things were said of *all men in general*, or of the *elect only*.

2. If of *all men in general*, it shows God made provision for ALL IN CHRIST'S DEATH on the cross.

3. If for the *elect only*, it shows that the *elect have power to REFUSE THE LORD AND PERISH*.

Argument 31: The expressions, "the world," the "whole world," "all," "all men," "every man," and such like, are phrases that denote in the strongest possible terms the idea of universality, all of Adam's posterity, and they are frequently found connected with the gift of Christ.

UNIVERSAL TERMS—instances where they occur: John 3:14-16; John 12:47, 48; John 6:51; 1 John 2:2; 1 John 4:14; Heb. 2:9; 2 Cor. 5:14; Isa. 45:22; Matt. 11:28; Rev. 22:17; etc.

But there is not a passage in the Bible that calls the "elect only," the "world," the "whole world," "every man," or anything of that nature.

It must follow, therefore, that these phrases



connected with Christ's death mean to show that he died for all of Adam's posterity.

Argument 32: If there is *any portion* of the human family for whom Christ did not die, then there is *no possibility of their salvation*. They must inevitably die an *eternal death*, not so much as the *result of their conduct* (for the *elect* have done wrong, and are yet "*unconditionally saved*") but they die *because of the divine good pleasure in their death!*

The "elect" are said to be unconditionally saved, and these were unconditionally left without a sacrifice, that they might inevitably perish.

Who can accept such *unsupported interpretations of the Bible* as to charge such *treatment of the merciful Father*, upon his helpless creatures?

*Logical statement:*

1. A portion of the human family was unconditionally left without an interest in Christ's death.

2. All men must be damned for whom Christ did not die.

3. Therefore, a portion of the human family must be unconditionally damned.

*Or:*

1. Christ died for all of Adam's posterity.

2. None will be damned but those who believe not.

3. Therefore the damnation of none can be charged upon Christ.

Argument 33: If Christ did not die for all of Adam's posterity, then the entire scheme of

redemption is a solemn mockery of man's helplessness and hopeless fate.

Such doctrine makes the plan of salvation a bungling attempt to save *all*, when *provision* was made only for *afew*.

Such doctrine *tantalizes the helpless reprobates* with an *insincere offer* of pardon that was *never possible for them*.

Such doctrine pretends to preach a gospel of peace to the reprobate, and promise him salvation if he believes it, and threatens him with damnation if he don't, when there is not a word of truth in the pretense!! His doom is unconditionally sealed beforehand.

Such doctrine is an aspersion of the divine character, and a reflection on the sincerity and goodness of God, as well as a flat contradiction of the Bible.

Argument 34: Rom. 2:3, "Thinkest thou, oh man, that judgest them which do such things, and doest the same, that *thou shalt escape the judgment of God?* Or despisest the riches of his goodness and forbearance and longsuffering; not KNOWING THAT THE GOODNESS OF GOD LEADETH THEE TO REPENTANCE? But after thy hardness and impenitent heart treasureth up unto thyself WRATH against the day of WRATH and REVELATION OF THE RIGHTEOUS JUDGMENT OF GOD."

1. Here we see God's goodness leading a sinner to repentance.

2. But repentance is unavailing without an interest in Christ's death.

3. Yet this man rejected God's goodness, and must endure God's wrath.

4. But he alone is blamable for it.

5. Yet it shows God would lead some men to repentance, through Christ, who will not be led.

Argument 35: Christ died for the *Jewish Nation*, yet they were not all saved.

John 11:49:52, "And one of them named Caiaphas, being the high priest that same year, said unto them, **Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not.** And this he spake not of himself; but being high priest that year, he prophesied that **JESUS SHOULD DIE FOR THAT NATION;** and **NOT FOR THAT NATION ONLY,** but that also he should **GATHER TOGETHER IN ONE THE CHILDREN OF GOD THAT WERE SCATTERED ABROAD."**

1. It is specifically stated that he died for *that nation*.

2. But *some* of that nation was lost—

(1) The rich man was a Jew.

(2) Judas was a Jew.

(3) "Ye shall die in your sins, and whither I go ye cannot come." John 8:21, was to Jews.

(4) When he comes in the clouds, they that pierced him shall wail because of him. Rev. 1:7.

This shows that although Christ died for the whole world, yet all the world will not be saved.

Those who reject him will be damned.

Argument 36: Rom. 5:18, "As by the offense of one judgment came up *all men to condemnation;* even so by the righteousness of one the free gift came upon *all men unto justification of life.*"

Here we have the same "all men" in the offense, and in the justification.

1. If the expression "all **men**" means the elect only, then the **elect only** are *condemned*.

2. If **it** means *all men in fact*, then the righteousness of Christ *justifies all of them to life*.

3. The life they get is *this earthly life*—"in him we *live*, move and have our being." Acts 17:28.

4. But it shows *Christ died for all*.

5 There is yet something for each to do before they live the eternal life—they must believe.

Argument 37: *Some pertinent questions.*

1. Was the *love of God* sufficiently comprehensive to have embraced all of Adam's posterity?

2. Was the death of Christ sufficiently meritorious, in itself considered, to have saved all of Adam's posterity?

3. Is the Holy Spirit sufficiently Almighty to quicken and cleanse all the race?

4. Are the truths of the gospel sufficiently filled with divine good to make them a blessing to all the race?

5. Ought all of Adam's posterity to repent of sin and believe in Christ?

6. Will God judge all of Adam's posterity in the last day for their works in this life?

7. If any are lost, will it be their fault, or because God willed it?

8. If God willed their damnation, can they be blamed?

9. If it is their fault is it not because Christ died for them, and they rejected him?

Argument 38. *A Sufficiency.*

1. Christ's blood was rich enough in merit to save all.

2. It would have cost no more to have saved the whole world, unconditionally, than to have saved a single man.

3. God's love, and Christ's love, could have had no less, nor no greater, limit than Christ's blood.

4. None of Christ's blood would have been shed in vain if he had died for the whole race, and yet a few only be saved. (1) The same sun that makes light for one traveler shines for the world—yet no light is wasted. (2) The waters of the sea are not wasted by their abundance. (3) The earth was not made in vain yet part of it is an Arabian desert.

5. The only boundary possible to the application of Christ's blood is the will of the sinner himself.

6. If he is finally lost he will have no one but himself to blame.

Argument 39. *An Objection Answered.*

"I pray not for the world." John 17:9. But—

1. Does the word "world" mean the "world in general" or the "elect world."

2. If the "elect," then those now living were not prayed for, for they were of the world before conversion.

3. These for whom he now prays had been "of the world."

John 17:6, "I have manifested thy name unto the men thou gavest me out of the world."

4. He did pray for the world—



Verses 20, 21, "Neither pray I for those alone, but for them also that shall believe on me through their word, that they all may be one, . . . that the WORLD may believe thou hast sent me."

If he prays for all men, then he died for all.

Argument 40. *Died for the Sheep.*

"I lay down my life for the SHEEP." John 10:15.

All *Sheep* are not *saved people*.

Isa. 33:6, "All we like sheep have *gone astray*."

If he died specifically for the elect sheep, that is no reason why he did not also die for all others.

What is a "*lost*" sheep? A *lost sinner*?

Is that the *sinner* whose salvation is *secure*?

These "*sheep*" were the *Jews*.

"Other sheep"—gentiles—I have, not of this fold.

Argument 41: *The Lord Bought Them.*

2 Pet. 2:1, "But there were false prophets among the people, even as there shall be false teachers amongst you, who shall finally bring in damnable heresies, even denying the Lord that BOUGHT THEM, and bring upon themselves SWIFT DESTRUCTION."

1. These false teachers were non-elect sinners. Or,

2. They were elect sinners.

3. If non-elect — the Lord had bought them.

4. If elect, they had *apostatized*, and were bringing on themselves *swift destruction*.

## NEGATIVE ARGUMENTS.

### SECOND PROPOSITION.

The eternal salvation of the sinner is secured to him without any conditions whatever on his

part. Lemuel Potter affirms; J. N. Hall denies.

*Note—*

1. It is the eternal salvation of the *sinner*
2. This salvation is secured to *him* as "the *sinner!*" A SINNER, and yet SECURELY SAVED!! that is secured.
3. Without any conditions WHATEVER on the SINNER'S PART.
4. Let him continue to be a *sinner*, and his eternal salvation stands *secure* just the same!
5. "The sinner" may mean *any sinner*, or *all sinners*.
6. "Conditions" are of two sorts:
  1. Conditions of procurement and *merit*.
  2. Conditions of acceptance *without merit*.

This "sinner" has none *whatever*.

Argument 1: *No passages for it.*

There is not a passage in the Bible that says the salvation of the sinner is without any conditions whatever on his part. It neither says it directly, by inference, nor by implication.

1. God is a Sovereign, and does his will in heaven an in earth, but he does not relieve the sinner from his part of the task on that account.

2. Salvation is by grace, wholly by grace, but that does not interfere with the acceptance of it by the sinner. It is grace to give a tramp bread, though he may have to *go to the table to eat it*.

3. The cry of Arminianism does not excuse the truth. It is not Arminianism for the sinner to be willing to *receive* what God *gives*.

Argument 2. *Human Agency employed.*

The scheme of redemption has been so arranged as to employ human agency in the salvation of men.

*Examples:*

1. The commission, Mark 16:15, and Matt. 28:19.
2. The conversion of Cornelius.
3. The conversion of Saul.

*In this scheme we have—*

1. Preaching the gospel—by the preacher.
2. *Hearing* it—by the sinner.
3. *Believing* it—by the sinner.
4. *Repenting* by the sinner.
5. *Trusting* Christ by the sinner.
6. *Salvation* for the sinner.

Argument 3: *Hearing Is a Condition.*

Hearing the gospel is a condition of receiving salvation on the part of all sinners.

HEAR. Isa. 55:3, "Incline your ear and come unto me; HEAR and your soul SHALL LIVE."

1. They are not yet alive.
2. They are to *hear* and *live*.
3. Suppose they won't hear—they won't live.

REFUSED TO HEAR. Jer. 11:10, "They are turned back to the iniquities of their forefathers, which REFUSED TO HEAR MY WORDS; and they went after other gods to serve them; the house of Israel and Judah have broken my covenant which I made with their fathers."

1. Refusing to hear, puts us in sin—keeps us there.
2. Hearing is a condition of getting out.

Luke 11:28, "And he said blessed are they that HEAR the WORD of God AND KEEP IT."

Acts 15:7, "God made choice among us that the gentiles by my mouth should HEAR THE WORD OF THE GOSPEL AND BELIEVE."

HEAR. Acts 3:22, 23, "The Lord your God shall raise up unto you a prophet like unto me; him shall ye HEAR in all things, and it shall come to pass that EVERY SOUL WHICH WILL NOT HEAR THAT PROPHET shall be destroyed from among the people."

John 6:45, "It is written in the prophets, They shall all be taught of God. Every man therefore that hath HEARD and LEARNED of the Father cometh unto me."

Rom. 10:14, "How, then, shall they call on him in whom THEY HAVE NOT BELIEVED? And how shall they believe on him of whom THEY HAVE NOT HEARD? And how shall they HEAR WITHOUT A PREACHER?"

Verse 17, "So then faith cometh by HEARING, and HEARING BY THE WORD OF GOD."

#### Argument 4: *Repentance a Condition.*

*Repenting of sin* is a condition of receiving salvation.

Matt. 3:2, "Repent ye, for the kingdom of heaven is at hand."

Mark 1:15, "Repent and believe the gospel."

Luke 13:3, "Except ye repent ye shall all likewise perish."

Acts 3:19, "Repent therefore, and be converted that your sins MAY BE BLOTTED OUT, etc."

Acts 17:30, "God commandeth all men, everywhere, to repent."  
?

Acts 26:20, Shewed that they should repent and turn to God, and do works meet for repentance."

Acts 5:31, "Exalted to give repentance to Israel, and forgiveness of sins."

Acts 11:18, "Then hath God also to the gentiles granted repentance unto life."

2 Tim. 2:26, "If God will grant repentance to the acknowledging of the truth."

Argument 5. *Prayer is a Condition.*

Prayer is made a condition of receiving salvation.

Matt. 7:7, "ASK and ye SHALL RECEIVE."

Acts 2:21, "Whosoever shall CALL on the name of the Lord SHALL BE SAVED."

Rom 10:13, "For WHOSOEVER SHALL CALL on the name of the Lord SHALL BE SAVED."

Luke, 18: 14, The publican prayed, and went down to his house *justified*.

Acts 10: Cornelius prayed and he and his house were saved.

The *thief prayed*, and he went that day to paradise. Luke 22:42.

Argument 6: *Faith in Christ a Condition.*

To believe in Christ is a condition of receiving salvation.

John 3:18, "He that believeth is not condemned: he that believeth not is condemned already because he hath not believed."

John 3:36, "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life."

Acts 10:43, The prophets all testified that whosoever believeth in him should receive the remission of sins.

Gal. 3:26, "Ye are all the children of God by faith.

Acts 16:30, "Believe on the Lord Jesus Christ, and thou shalt be saved.

Mark 16:15, "He that believed not shall be damned.

John 20:31, "These are written that ye might believe that Jesus Christ is the Son of God, and that believing, ye might have life through his name.

Acts 13:39, "By him all that believe are justified from all things from which they could not be justified by the law of Moses."

Rom. 5:1, "Therefore being justified by faith."



Argument 7: *Why Not Unconditionally Save All?*

If men and women are unconditionally saved, it would have been more in accord with the divine character for all mankind to be unconditionally saved. God could have saved *all* just as easy as he did a *few*, and if the whole proceeding was without conditions he certainly would have saved all.

But God saves those men and women only who hear his word, repent of their sins, and believe in Jesus Christ.

If any man or woman fails to comply with these requirements he will not receive salvation.

Yet these conditions do not *procure* salvation, nor merit it, but are necessary to its *acceptance*.

Argument 8. *Damnation of Infants.*

The damnation of the non-elect, infants and all, unconditionally, necessarily follows such doctrine.

1. If election is unconditional, and from eternity, God must have condemned some infants to endless perdition—or else.

2. None but elect infants die in infancy.

3. And if that is true it is a calamity to the world to take away the elect infants in their infancy, when they might have grown up to be useful and good, and allow the non-elect to live and become wicked and do harm. That is equivalent to saying that God puts a premium on sin.

4. Augustine, the inventor of this doctrine, believed that non-elect infants were lost.

Calvin, who revamped it, says “Elect infants dying in infancy are saved.”

The Dominicans believed non-elect infants

are kept in *Limbo*, a way-station on the road to Purgatory.

Argument 9: *Angels rejoice.*

If men were unconditionally saved before the foundation of the world, then explain—

1. Why do the angels rejoice at a sinner's *repentance* (Luke 15:7), as his repentance has nothing at all to do with it?

2. Why do they rejoice at his unconditional election, as that secures it forever?

3. Or why not rejoice at his birth, as that is the time he really enters upon his eternal salvation?

4. Or why not rejoice when they first saw his name on the books of heaven?

But the angels know that the *time* of a man's salvation is when he repents and turns to God.

Argument 10: *Some Logical Statements.*

1. If a *sinner* is saved *unconditionally*, he is saved in *his sins*

2. If he is regenerated before he repents or believes he will have a heart that is *averse to his own regeneration*

3. If he is regenerated unconditionally, and while yet a sinner, the love of God would be put into a heart that *still loves sin*.

4. If the sinner is regenerated and saved *after repenting and believing*, then these were *conditions necessary to that end*.

5. Not *an instance* of salvation on record where a sinner was *ever saved*, or has ever been *promised salvation before he repented and believed*.

Argument 11: *A Family Business.*

It is to be observed that this idea of election being unconditional runs pretty much in families.

1. Those families where the parents believe in it are likely to have children of the same faith.

2. When the parents are elected the children are apt to get it also.

3. In a neighborhood where there is a church of that faith, it gets most of the people elected.

4. It keeps the preachers tolerably busy to keep the "elect" one elected, and get others elected.

5. Stop the preaching and the teaching of it, and there will not be a believer in it on the face of the earth.

Argument 12: *Phariseeism.*

This doctrine that Christ died for only a portion of mankind, and that "we" are the "unconditionally elected ones" who were thus favored, is a reproduction of ancient Phariseeism.

1. The Jews claimed to be the "sheep," the circumcision," and became disgustingly bigoted over it.

But they were told there were other "sheep," not of that "fold," and that neither "circumcision nor uncircumcision" availed anything, but a "new heart."

2. These same "sheep" of today boast themselves in the same way as the "elect," who will be "unconditionally saved," while the rest of us are cast off!

Argument 13: *Abrogates the Commission.*

1. The doctrines of unconditional salvation, and a limited atonement, abrogates and nullifies

the duty of the churches to preach the gospel to every creature, and,

2. Contradicts the command of the Savior to preach to all nations.

3. It also charges the apostles with folly who went about "becoming all things to all men, if by all means they might save some." 1 Cor. 9:22.

Argument 14: *Terms of Salvation. Faith.*

This doctrine of *unconditional* salvation is an open contradiction of the Scriptures bearing on the point.

Luke 7:50, "Thy FAITH HATH SAVED THEE, go in peace."

Luke 18:42, Receive thy sight—thy FAITH hath SAVED THEE."

1 Cor. 1:21, "It PLEASSED GOD by the foolishness of preaching, to SAVE THEM THAT BELIEVE.

1Tim 4:16, "Take heed to thyself and to the doctrine, for in so doing thou shalt SAVE THYSELF and THEM THAT HEAR THEE."

Acts 16:30, "Sirs, what must I DO to BE SAVED? BELIEVE on the Lord Jesu Christ and thou SHALT BE SAVED.

1 Cor 10:33, "Give none offense, neither to the JEWS nor to the GENTILES, nor to the CHURCH OF GOD, even as I please ALL MEN in all things, not seeking my own profit, but the profit of many, that they MAY BE SAVED."

1 Thess. 2:16, "The Jews forbade to SPEAK to the gentiles that they MIGHT BE SAVED.

2 Thess. 2:10, "Received not the love of the truth, that they might be saved.

Argument 15: *The Savior's Disgust Shown by the Great Supper.*

UNCONDITIONALLY ELECTED. Luke 14:16,

"Then said he unto him, A certain man made a great supper, and bade many:

"17. "And sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.'"

THEY ALL MADE EXCUSE. 18. "And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. "And to another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused."

20. "And another said, I have married a wife, and therefore I cannot come."

CALL IN THE NON-ELECT. 21. "So the servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. "And the servant said, Lord, it is done as thou hast commanded, and yet there is room."

CALL IN MORE OF THEM. 23. "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."

THE "ELECT" LOST. 24. "For I say unto you, That none of those men which were bidden shall taste of my supper."

1. This parable illustrated the boasted "election" of the Jews.

2. And shows that Christ was disgusted with them.

3. And the provision made for the "non-elect."

4. And these "non-elect" were the ones most cordially pressed to come.



#### CHAPTER XIV.

### PUNISHMENT OF THE WICKED.

GENTLEMEN MODERATORS, LADIES AND GENTLEMEN:—I feel that I can voice the sentiments of this large audience this morning in saying that we should not forget a feeling of gratitude to the Father in Heaven. It occurs to me that a suggestion of our dependence and the maintenance of a spirit of humility and an acknowledgement of divine providence should always be recognized as one of the important impressions to be made on our hearts when we have met together as we have today, and as we have been doing from day to day every morning fresh from our beds of slumber. It is proper that we should keep in word, who gave us this opportunity to study it.

I am very glad to greet you this morning under the circumstances. My brother is in the affirmative. He has made a statement that comprehends much. His speech is partly in reference to other subjects. He has been able in the main to put in the length of the minutes as they went by. He affirms before you this morning that there is coming a time when God will punish a portion of the human family with total destruction; there is to be an entire extinction of their being.

You will recognize the fact that my brother

stands in relation to this question in a peculiar light, because he has always affirmed during the debate the practical extinction of the entire human family. According to the argument that has already been before us, at death everything that constitutes man passes into a condition of extinction. So the brother really has, during the debate in the various lines of thought he has presented, affirmed that there is a total extinction of the human family. I wonder why in the name of sense, since God has extinguished the whole business, why not let us sleep and be done with it! What is the need of calling up the wicked to have them destroyed? Especially why should God bring out any of these people to extinguish them the second time? He proposes to let off these savages, these heathen, and all those people who have never heard of the gospel, that haven't heard the law, and that don't know the commandments of Moses, by just letting them die and be done with it and end their existence. And in his view everybody that has sought to be religious, that has become Christadelphians or Baptists, anybody that has believed in Christ, if they are overcome by temptation, if something or other inherent in their nature and which they have no ability to subdue, leads them away, and they go down to the grave lamenting their mistake, yet God calls them back to life again, and punishes them for their slight mistake, and allows the grossly wicked to quietly sleep on forever! Why does God preserve these wicked? They have made this comparatively slight mistake—why did not God let those sinners remain dead? He has extinguished them utterly

in death,, as he tried to prove in a part of his argument. Why does God want to preserve these—raise them up for the purpose of giving them another sentence of death and destroying them twice?

On this point we are agreed; there is going to be a day of judgment; that Jesus Christ will return to this earth, and that all the nations of the earth will be gathered before him, and it will be such a time of trouble as we never have seen. He says there will be left nations here and they are going to be taught to fear the Lord. We agree on that. These will be on th the earth, the dead and living both, those that have been dead and those among the dying. The judgment is going to determine that some people have got to be punished; some are going to be blessed, and some are going to be punished. The point is, what is that punishment? I say that the entire human family will be present. I believe, like John did when he looked forward and saw the judgment seat, and all the dead, small and great, were present.

The brother proved this morning that hades involves the grave; well, the grave and death and the sea give up their dead. I believe they will all be there. Now the question is, What kind of punishment is going to be inflicted on them? He says it will be total extinction; I say it will be destruction, but not in the sense of total extinction. Can it be said of a man that he is to consume and still not be utterly extinct? Can it be said of a people that they are destroyed and yet any of those people remain? You see the force of this argument is going to depend on the definition you give to

those words, destroy, perish and consume. If these words do not mean absolute extinction, they do not prove my brother's proposition.

Now just for the sake of the comparison let us turn and see if God's word is intending to express utter extinction whenever it uses these words, destroy, perish, consume. I want to call your attention to Acts 13:41, "Behold ye despisers and wonder and perish, for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you." Here are wicked people, and they are listening to a man preaching, and while looking in their faces Paul announces the fact that they "behold and wonder and perish," and there are the folks living and breathing still, and listening to a man talk while they perish.

Paul says, "Though our outward man perish yet our inward man is renewed day by day." Did his outward man perish? He said it did. My brother says that if a thing perishes it is utterly extinct. We agreed on the other proposition that the outer man represented the body, and Paul says it is perishing every day. Is it extinct? It could not have been, for Paul kept on preaching and writing afterwards. If this is what extinction means then I really believe we can have people perish just like my brother read it from the declaration of Isaiah and the Psalmist and Job, and still have something left.

2. Cor. 2:15, "For we are unto God a sweet savor in Christ in them that are saved and in them that perish." Some are saved? Yes. And some perish? Yes. A sweet savor to both? Yes. It



would seem that some who "perish" are still able to appreciate gospel truth.

"With all deceivableness of unrighteousness in them that perish because they receive not the love of truth." Now, here they are counted as perishing and a message is delivered to them that they might be saved. They were considered as perishing and yet they were alive. I would just like to have that examined by my friend. I have taken time to look up more than forty others like that to prove that the word "perish" does not carry with it the idea of total extinction. I am going to show my dealing directly with it. I want first to deal with what is essential to the subject.

Let us see about the word destroy; does it mean total extinction? In Job 9:22, "He destroyeth the perfect and the wicked." You have got the whole thing there and Job said it. Mr. Williams could not find anywhere except where the wicked were destroyed. But I find where the perfect and the wicked both are destroyed; are both extinct? Then you might just as well give up the whole thing; you will never get there.

Job 15:5, "I will bereave them of children; I will destroy my people." God says he is going to destroy his people as well as the wicked. Does the word destroy there mean to become extinct? He is trying to prove to us that God's people are going to be saved, and God says they are going to be destroyed. What does the word destroy mean? It simply means God's divine judgment coming on them; that they are going to be punished in consequence of wrong doing.

Jer. 23:1, "Woe be unto the pastors that de-



stroy the sheep of my pasture." What pasture? God's pasture. Don't you remember the passage the brother has been on that has so much to say about sheep until the whole debate smells like mutton? Here are sheep, and these sheep are the Lord's people, and he says the pastors of these sheep destroyed them. Are they going to die like sheep and be done with it? What a mistake a man makes to take some specific line of thought in God's word and found a theory upon that without inquiry and comparison!

Hosea 13:9, "O Israel, thou hast destroyed thyself, but in me is thine help." Israel has done destroyed itself, yet the brother is hoping he will in some way get the Jews back to Canaan.

Job 19:10, "He hath destroyed me on every side, and I am gone." There it is. Job is destroyed and gone. That is like what he tried to tell us about in the other question. Job is destroyed and gone, for he says so. Does this word "destroyed" mean extinct and gone? You certainly could not get language stronger than that, yet he was still in the world. Don't you see the mistake the brother is making in the use of these three words? I am really replying to the whole line of proof in finding out the definition of these three words, and I am giving the definition from God's standpoint.

Now we will turn and see what is the meaning of the word consumed. Psa. 6:7. "Mine eye is consumed because of grief." Was David's eye burned out? That is what the brother wants the word to mean when it is applied to people. They become combustible material and go up in smoke.

like the fat of lambs. Did his eyes go up like the fat of lambs? If the psalmist's eye was consumed it went up in smoke. Did David's eye burn up? The thought is ridiculous.

Psa. 31:9, "Mine eye is consumed with grief." Is that all? Listen: "Yea, my soul and my belly . . . My bones are consumed." What is left of him? His eyes,, his soul, his stomach and all his bones are gone, burned up, consumed, he says so. My brother finds the word consumed in another place, and he says they are burned up and all gone. If it was so in that case, wouldn't it be so in David's case? Is he burned up? No. What does he mean? A fierce judgment has come and he is suffering. I grant you the words consume, destroy perish, carry with them the idea of terrible calamity, but they do not carry the thought of extinction of being. Look still further.

Jer 5:6, "Thou hast consumed them but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return." How could they return if they had had been consumed and utterly destroyed?

Psa. 102:3, "My days are consumed like smoke; my bones are burned as an hearth." There is David going up as smoke just like he said the wicked would go, as the fat of lambs. Do you believe it means his extinction? There isn't a person here who would say so; my brother wouldn't say so, yet he has got to say it if he

gets in his argument for the extinction of the wicked.

Isa. 66:7, "Thou hast consumed us because of our iniquities." There is a nation consumed on account of sin, and yet after they have been consumed they are praying to God, and saying that they have been consumed on account of their iniquities—the very sort of folks my brother said God utterly destroyed. But now we read, "O Lord, thou art our Father; we are the clay and thou the potter; and we are all the work of thy hand; be not wroth very sore, O Lord, neither remember iniquity forever: behold, see we beseech thee, we are all thy people." And yet they had been burned up on account of sin! I would be willing to leave to this intelligent audience the merits of this whole topic without making another remark. When you understand the terms of God's Word and know what he is talking about then you do not have any difficulty in understanding what is said. But I now wish to look at some of the Scriptures my friend used, to see if we can discover their meaning.

Job 20:5-8, "The triumphing of the wicked is short." The Scripture he quoted here says that the wicked shall perish. What does the word perish mean—extinction of being? Does the Apostle Paul become extinct when his outward man perishes? What does it mean? Trouble, affliction, chastisement, correction. Will that be forever? It will; that is what I say. Listen: "He shall flee away as a dream and shall not be found; yea he shall be chased away as a vision of the night.

The eye which saw him shall see him no more." Who? The wicked; the people who have known him here they will not know him any more. Why? Because he dies. Yet a little time and he is going to fail and die and you will bury him, and then you will not any of you see him any more. However, he has not become extinct; he has simply gone into another state of being.

"The transgressors shall be destroyed together." I believe it. What does destroy mean? Does it mean extinction of being? It simply means the visitation of divine displeasure on them. You have got to let God explain himself. These transgressors shall be put under the affliction of God together.

Psa. 37:10, "For yet a little while the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be." My brother saw a difficulty in this passage and took quite a little time to explain that the "place" really would be but that he would not be in the place. If a town like Ingersol, Mo., peopled by infidels is wiped out, the infidels are gone, but the place is still there. The brother had to explain that he did not mean all he said about the place, but he did mean nearly all he said about the wicked. But David said the very same thing about them both; the man will not be there and the place will not be there. If you find the place which still survives, by the very same argument I will find the man still survives.

Psa. 38:20, "But the wicked shall perish." I have found where the righteous "perish;" did they become extinct? "The enemies of the Lord



shall be as the fat of lambs." I have found where the righteous were consumed, even David was consumed in smoke, and his bones were burned. Did he become extinct? No sir. If these wicked people can consume and still have conscious being, surely we may believe it when the same man talks about being himself consumed, and yet he didn't become extinct. Neither did they.

Psa. 114:20, "The Lord preserveth all them that love him; but all the wicked will he destroy." That is exactly the character the Lord proposes to preserve, the righteous, but he proposes to destroy the wicked. The word destroy does not mean to totally extinguish; if it does, then he takes his own people and destroys them. When I find God says he is going to preserve the righteous and destroy the wicked, I understand that he has blessings for the righteous and curses for the wicked, and that they both are to continue in being, one under a blessing and the other under a curse. That is what the word destroy means as you see it applied in the passages I have already cited.

"Let the sinners be consumed—where—out of the earth." But, brother, you have got to find where the sinners are consumed after the day of judgment. The Psalmist is talking about sinners being consumed out of the earth. If this is not the place for them, then there is another place for them? We are going to find out directly.

2 Pet. 2:12, "But these as natural brute beasts, made to be taken and destroyed, speak evil things that they understand not; and shall utter-



ly perish in their own corruption." This is the only passage quoted out of the New Testament through the debate. The brother has been back in the Old Testament among the highly poetical and figurative expressions of those writers. Everybody recognizes the characteristics of these writers, it is not anything against the divine authorship of the book. These writers talked about themselves perishing, burning and being consumed in the same way that they talked about the wicked. The things they said about the wicked they said about themselves. If there was utter extinction for themselves there will be for the wicked, but not otherwise. How uncertain is a man's standpoint, the foundation on which he stands, if he has to make them the basis of his doctrine.

"But these as natural brute beasts, made to be taken and destroyed"—and who made them? God is our Maker. "Made to be taken and destroyed!" Has God made people to be taken and destroyed? Does he mean that? I suppose not. "They shall utterly perish in their own corruption." What does that mean? Does it mean extinction? No, because in the 17th verse of the very same chapter, he speaks of the same people, "to whom the mist of darkness is reserved forever." Utterly destroyed means that they are reserved for the mist of darkness forever.

The brother came with the question. Why should God wish to preserve the wicked? God reserves the wicked for the time of judgment, for the mists of darkness into which they enter. We will see what that is after awhile.

That point about the meaning of *sheol*; there is no issue between us on that. I do not believe the word *sheol* in itself considered refers to the punishment of the wicked, nor *hades* either. *Sheol* and *hades* mean the death state and include both departments, good and bad. Jacob and Abraham went down to *sheol*. Lazarus and the rich man went down to *hades*, the under world, the death world, but they were in different departments of that death world.

Let me follow some other independent lines the brother presented. First, why should God preserve the wicked forever? I answer: God does not preserve, God reserves. I might as well ask him, why does God preserve the fallen angels which are kept reserved in chains of darkness unto the judgment of the great day? Why does God keep them? Why not let them go down into non-entity? Why preserve criminals for punishment for life in our penitentiaries? Every essential of moral truth demands that the guilt shall indicate the punishment meted out. They are preserved for the exhibition of justice, for the manifestation of God's displeasure, for the vindication of the majesty of the law. That is the reason they are kept.

Then he said that in the garden of Eden the Lord said, "In the day that thou eatest thereof thou shalt surely die. I have been showing you on a former proposition that on the day they ate of it they were separated from God in their moral natures; while in their fleshly nature they became dying creatures. The brother said that God placed a flaming sword to guard the way to the tree of

life lest man should eat and live forever anyhow. But the question of the immortality of the soul was not involved in the eating of the tree of life. The flaming sword was placed there to prevent fleshly and corrupt nature from becoming immortal. God did not want man to live a perpetual existence as an earthly being.

Jer. 17:27, "I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and it shall not be quenched." There is a fire burning that shall not be quenched; yet it has gone out; it is not burning. First, let me say that may mean an expression of the wrath God is going to visit on the people in the last days. It was not merely to devour the palaces of Jerusalem, but God was going to kindle a fire to burn those people, which should never be quenched. The very fact that this fire could not be quenched is proof of the fact that there is fuel there on which it could feed. You do not talk about fire without fuel, and the fuel here is those wicked kings and rulers, the leaders of the people of Israel. God is going to remove them and give them as fuel for a fire that shall never be quenched. If they are not yet burning then that fire has got no fuel.

Then, again, he is to gather the wheat into his garner and burn up the chaff with unquenchable fire. There is this distinction, in the case where you burn chaff it is easily consumed and you can quench it; if you do not it will go out of itself; but when you come to burn spirits, though they burn like chaff according to the comparison, they do not consume; they are not utterly extinct;

consequently you have got fuel and a fire that you cannot quence. Further he speaks of this worm that dieth not and the fire that is not quenched. This gives the idea that Jesus Christ had of hell fire. In looking on the fires of Hinnom, south of Jerusalem, he used it as an illustration of the unquenchable fires of hell. He did not use the word *hades*, but the word *Gehenna*. That word occurs twelve times in the New Testament, and eleven times it is used by Christ—once by James. That word *Gehenna* is the Greek term for the valley of Hinnom, south of Jerusalem, in which a fire was kept burning constantly to consume the carcasses, and the worms were always there devouring the dead bodies. A man could look at it one day and the fires were burning; the next day and it was the same thing, and the next year it was the same thing, and for all generations back it had been the same thing. The law required that fire should never go out, and the worms would never die. They were there writhing in those burning tortures. Looking on this scene, Jesus Christ said, Do you see that? That is what I am talking about. Do you see living beings writhing in the flames that never go out? That being never dies, but lives and burns on forever.

Let me call attention to a criticism on that point. *Teluteo* is the Greek word for *end*; *outeluteo* means absolutely unending; there isn't any end. This word is used three times and every time it refers to that worm that endlessly dies. It dies today, tomorrow, next week, next year, next century, next thousand years. It never



dies, it is endlessly dying. What is the meaning of that word that Jesus says is the picture of hell? It is *ou-teluteo*, meaning an absolute endlessness of the dying state. It is this Gehenna I am talking about, always devouring yet never devoured; always consuming yet never consumed. If there should come a time when there would be no worm, when all the fuel was consumed, then there will be no fire. You therefore have a fire and a worm and Jesus says it is a picture of hell. You cannot quench the fire and the worm cannot die. That is Christ's awful picture.

In one quotation the brother made, the 49th Psalm, it is said "death shall feed on them." I should like to know what death is going to feed on if they are to become extinct? What is going to feed on them? Death; yet he says they go out like a candle blown out, perished forever. The wicked go to the grave and death feeds on them; if they are extinct how can death feed on them? That is like the undying worm. A consuming fire has got to have something to consume or else the fire goes out and the worm dies.

Notice that question of annihilation. The brother said atoms could not be destroyed. There is a theory in philosophy about the indestructibility of matter. That being the case there is no such thing as a real destruction of the human body, since the human body is made up of indestructible material. The material may change form but it cannot be destroyed. I do not believe the wicked are going to have mortal bodies. In the resurrection we are going to have the same identical material in another form.



He says that *hades* is the Greek word hell, and simply means an invisible place. He says among the English when you go out to plant potatoes you "helly the potatoes," that is, they bury the potatoes in the ground. Now, look out! You will have a spirit the first thing you know, for there is life in those buried potatoes, else those Englishmen would never "helly the potatoes!" According to your own illustration it is possible for life to be in *hades*.'

Now you come to the innocent idiot throwing a babe into the water, and the Newfoundland dog rescues it, and we have the fond mother hugging and kissing the dog and kicking the idiot. Just think of the superiority of the brute over the man! I said in my soul, I wonder if the brother has come to a point where he can look with absolute contempt upon the infirmities of humanity! That idiot is a human being. A father and mother have watched over him and cared for him and wept over his deformity. His infirmity has caused human sympathy to flow out. We have got here a system of religion that compare him with a brute. There is something revolting about that idea that would tend to make a man cruel towards helpless beings. But there is one thing true of that poor idiot that never will be true of the dog. When the resurrection time shall come, and defective mortality shall undergo the change to immortality, that poor imbecile will awake to a glorious crown of life, to rejoice with and bless the hearts of that poor father and mother who have watched over him through his earthly life with such solicitude,

while the dog will sleep on as a brute forever. There is coming a time when the deformities of the flesh and the infirmities of these bodies shall be changed into the glorious fashion of the body of Christ. I say such a religion, such a gospel as the brother brings to us is a fearful thing to consider. I wonder if it is not cruel in God that he should let the poor idiot live. His divine providence takes charge of him? Why didn't he take the helpless child away when a babe and never afflict the family by the fearful life he has lived? Was it cruelty or was it love?

I have now followed the brother through his speech from one end to the other. Now I want to call attention to the fact we have already considered, Matt. 10:28, "And fear not them which are able to kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." The word hell, there, is Gehenna; Jesus says the soul and body are to be destroyed in Gehenna. What do you mean by destroy? You mean to afflict, punish, Just like it means wherever it occurs in reference to man. You cannot have total extinction of a human being because man is immortal and God only could destroy immortality. God can do it because he constructed man. You have got a human being who has a body man can kill, and you have got a man with a soul man cannot kill. God can destroy both when it is his will.

I want now to call attention to the words employed by the Holy Spirit in speaking of the punishment of the wicked.

1. *Sheol* and *hades* are words which simply

represent the death state, without indicating the particular condition of happiness or misery that may characterize it, unless connected with some other word to express it.

2. *Tartaros* is the verbal form of the Greek word *Tartarus*, and represents the lower portion of the infernal regions, where is to be found the abode of the damned. We have a use of this word in 2 Pet. 2:4, when the inspired apostle says: "The angels that sinned were cast down to *tartarus*, and delivered into chains of darkness to be reserved unto judgment."

3. *Gehenna*—the valley of *Tophet*. This was a valley south of Jerusalem into which the garbage of the city was cast, and in which perpetual fires were burning, and where the devouring worm was always to be found. This was Christ's peculiar word for "hell," as he used it eleven times out of the twelve times it occurs. It presented to the mind a picture of a living creature (a worm) writhing perpetually in a consuming flame. To Christ's mind it represented the punishment of the wicked.

4. *Asbeston* is a word occurring seven times and means "unquenchable, inextinguishable." It occurs in Matt. 3:12, where the wicked are represented as chaff in an 'unquenchable fire.' Also in Luke 3:17 and Mark 9:43.

5. *Teleutao* is the Greek word that means to "end," to "come to an end." The word "*ou*" is the Greek word for "not;" so the compound word *ou-teleutao* means "endless," "unending." It is the strongest Greek term to express the idea of absolute endlessness. It occurs three times,

Matt. 5:43; 9:46, 68. In each case it represents the worm that *endlessly dies*. Look when you would into that consuming fire in Hinnom and you would see that dying worm.

6. *Aion* is derived from *aei*, which means "ever," and *on*, which means "being, existing." Hence its literal meaning is "ever-existing," or "always-being." Our word "forever" comes from this root, as does our word "eternal." Wherever we find this word *aion*, therefore, we find endless being. Now, let me call your attention to a few passages where this word is used to describe the punishment of the wicked.

Rev. 14:11, "The smoke of their torment ascendeth forever and ever"—*eis ton ionas ton aionon*. This is the strongest Greek phraseology that can possibly be employed to express the endlessness of the duration of the punishment to which the wicked will be subjected. David talked about burning and consuming like the fat of lambs; let us see about the smoke. This is after the resurrection and after the judgment. "And the smoke of their torment ascended up forever and ever." When will the smoke of their torment cease to ascend? Never.

Again, Rev. 19:3, "And the smoke (of Babylon) rose up forever and ever." Babylon, the great spiritual deceiver has come into judgment, and God sends them to the pit, and their smoke goes up and up and up, forever and ever. God says it. Do you believe it? *Eis tous aionas ton aionon*.

Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone,



where the beast and the false prophet are; and they shall be tormented day and night forever and ever." This also is after the resurrection.

Jude 13, "To whom the blackness of darkness is reserved forever."

2 Pet. 2:17, "To whom the mist of darkness is reserved forever." What is this darkness and place of torment? What is the *tartarus* that is reserved for some? It is a place of perpetual, conscious misery, in the lowest part of the death state. Let me say right here, I do not believe the punishment of the people will be in literal fire. I do not believe God's word intends to represent men in a condition of literal fire, but he does take literal fire as a picture of what his punishment is.

Now then, I want to find out about the people in this condition of suffering. Let us see if God's word says there are any there. Jude 7, "Even as Sodom and Gomorrah and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire." They are wicked like the angels that kept not their first estate and are reserved in everlasting chains under darkness unto the judgment of the great day.

2 Peter 2:16, "These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

Surely, so far as the bodies of the Sodomites are concerned, they went to ashes until the resurrection; their spirits, Jude says, are suffering the vengeance of eternal fire as an example. We had better take it and look at it. We may appeal to sympathy, but God says, Look! God is able to



pronounce judgment on those who violate his law, and who are we, to pronounce judgment on God as to the matter of the severity of his judgment? We do not dare to be both criminal and judge. We do not believe these people of Sodom and Gomorrah are going to suffer as much as those who have had greater opportunities. Jesus himself said that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for the people he preached to.

Again, we have the example of the rich man and Lazarus. The brother said he would talk about it but he didn't. There were two men alive in this world, Christ said, one was rich and the other poor. God's word does not call this a parable, though so far as I am concerned, or as the argument is concerned, I do not care whether it is counted so or not. But it reads like the history of men Jesus Christ knew. He is telling his disciples what is going to take place on the other side of death. This rich man had plenty and lived in luxury. By and by he died and was buried, and in *hades*—that is the under world, the unseen state, where you cannot see him—he opened his eyes and he was in torment, and he saw Abraham afar off and Lazarus on his bosom. And he besought him to send Lazarus to dip his finger in water and cool his tongue, for he was tormented in the flames.

Here was a man who had lived in this world and gone out of it. He had had plenty while he was here and lived as other rich men lived, but in a little while he died and then where did he go? Jesus Christ says he lifted up his eyes in *hades*.

Was Lazarus also in *hades*? Yes. Now what was their condition in the unseen state? One is tormented and the other comforted. The rich man calls for water to cool his tongue and he is refused. There is no consolation there. But there is consciousness there on the part of those in the unseen state.

I. Pet. 3:18-20. We have here the reference to the spirits in prison which once were disobedient when the long suffering of God waited in the days of Noah while the ark was preparing. By and by they died, were destroyed by a flood, and at the time Peter wrote they were in prison, but they were not in prison when the preaching was done. Peter speaks of them in prison. Here are spirits after death in the spirit world, in prison in that world. Let us look out! There is some actual punishment God threatens against men.

Dan. 12:2, "Many that sleep in the dust of the earth shall awake, some to everlasting shame and contempt." Notice, the life is put in contrast with the shame and contempt. Those who come up to life enjoy it, and those who come up in shame and contempt must endure it; and both alike are continuous. There is a continuation of the shame and contempt as well as of the life. There is no contrast in it, if these ungodly men are called up and sentenced to pass out of existence forever, they do not realize it except for a single moment in which God speaks them into non-entity. God declares their shame and contempt is to be everlasting, just like the life of the righteous.

John 5:25, "He that heareth my word and

believeth on him that sent me hath everlasting life and shall not come into condemnation." Here the life is one thing and the condemnation the opposite. There is no point in it except in the antithesis. As the life is to be eternal so the punishment is to be eternal.

Matt. 26:24. Speaking of Judas, "It had been good for that man if he had not been born." That could not be said of anybody that lives, if the penalty of sin is to be annihilation; for the momentary pain and sorrow he has is not to be compared with the long life he has been privileged to enjoy anyhow. Yet here is a man whose fate is so terrible, and the judgments of God so fearful after he goes to his own place, that it would have been better if he had never been born. If he just merely dies, and that is the last of it, he might, just as well be born.

There are some saved and some lost; the Bible speaks of them. The brother tried to create a sympathy by representing God as punishing forever a man who had sinned first a little here. But I want to show you *why* God punishes forever. It is because they sin on forever. They live on and sin on to all eternity. Note the following passage: Rev. 22:14, "Blessed are they that do his commandments, that they may have a right to the tree of life and may enter in through the gates into the city." Where are they? In the city. Who is on the inside "These are they which have come up through great tribulation and have washed their robes and made them white in the blood of the Lamb." Is anybody on the outside? My brother says they have

all been extinguished. But let us have what God says about it. "For without are dogs and sorcerers and whoremongers and murderers and idolators and whosoever maketh and loveth a lie." Are they on the outside? Yes; John says it. My brother says they are all extinct. Which will you take?

Rev. 22:11, He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." I thought you were going to extinguish the unjust and the filthy and that they would have no more being! "Behold I come quickly." There is to be a resurrection both of the just and the unjust and each will have his reward. When I come I will give it to him.

I have just given you a hint of what God says about this question. It is too solemn a matter for us to make an appeal to sympathy on. He is going to do right and not punish anybody on the face of the earth unjustly, but there is going to be a punishment for every evil doer; God says so, and we may as well make provision that way. This audience cannot afford to trifle with God's word. These plain statements of unvarnished doctrine which come thundering down to us as warnings are what made the apostle cry out, "Knowing the terror of the Lord, we persuade men." (*Time called.*)

## CHAPTER XV.

### ARGUMENTS IN FAVOR OF APOSTASY.

ARGUMENT I. *Angels are holy, but they fell, and are finally lost.*

#### REPLY.

1. Angels stood by law, not by grace. Every one who stands by law is liable to fall.

2. Christ never died for angels, and does not bear their sins; hence they are lost for the lack of a Savior.

3. Fallen angels never were regenerate children of God. Had they been such they would have been partakers of the the divine nature, that cannot sin.

ARGUMENT II. Adam was holy and he fell.

#### REPLY.

1. Adam, like angels, stood by law, and for the same reason could fall.

2. Adam was not a regenerate child of God prior to the fall.

3. His relation to God stood on works, not on grace.

4. There is no proof that he was finally lost.

ARGUMENT III. It is said that King Saul fell.

Note 1. God selected Saul as king. I Sam. 9:16-17.



2. Saul was to have the Spirit on him and prophesy. 1 Sam. 10:6.

3. He did prophesy. 1 Sam 10:10-12.

REPLY.

1. There is no evidence that Saul was ever a regenerate man.

2. He was given as a king because he was wicked.

"I gave thee a king in mine anger, and took him away in my wrath." Hosea, 13:11. See 1 Sam. 12:19-20.

3. At first Saul declined the kingship. 1 Sam. 9:21, 10: 21.

4. He was turned into "another man," not a *new man*. 10:6.

5. God gave him "another heart," not a *new heart*. 1 Sam 10:9.

6. Those who knew him were astonished that he was a prophet. 1 Sam. 10:12.

7. Prophecy does not always indicate conversion. Balaam's ass, Num. 22:28-30; 2 Pet. 2: 16. Caiaphas prophesied. John 11:50-51.

ARGUMENT IV. It is said that King David fell.

Note 1. He committed murder. 2. Sam. 12:9.

2. "No murderer hath eternal life." 1 John 3:15.

3. He prayed, "Restore me." Ps. 50:12.

REPLY.

1. David was a regenerate man.

2. He sinned egregiously, and inexcusably.

3. But he confessed his sins and was forgiven. 2 Sam. 12:13.

4. His punishment was the death of his child. v. 14.

5. He prayed: "Restore unto me the joys of salvation," not the salvation itself. He had that, but his sins had brought him great distress. Psa. 50:12.

6. He was the sweet singer of Israel, and a man after God's own heart. Acts 13:22.

ARGUMENT V. In Ezekiel we are told that if a righteous man *turneth from his righteousness*, and commit iniquity he shall die. Ez. 18:24-26; 33:18.

REPLY.

1. Ezekiel is speaking of capital punishment, *natural death*. Ez. 33:1-10.

2. The righteousness here mentioned is a legal one. Ez. 18:1-9.

3. The man turns from *his own righteousness*. Ez. 33:13.

4. He is not speaking of regenerate persons.

5. None can be saved by the deeds of the law. Rom. 3:20; Col. 3:9.

6. By the law, the committing of *one sin* brings death. "Who then can be saved?"

ARGUMENT VI. The unclean spirit goes out of a man, and then returns, and his last state is worse than the first. Matt. 12:43.

1. This unclean spirit *goes out*, not cast out.

2. He returns to "my house." He counts it *his own house*.

3. He goes in and out at his own pleasure.

4. If he finds "seven" others "more wicked than himself" then he was not Satan. On returning he finds *his house* "empty, swept and garnished." Then the good spirit was not there, and had not been there. This *house* belonged to the 'unclean spirit' all the time.

5. This person was never a regenerate man because he had never had the "indwelling of the Holy Spirit." The language had its application to that generation.

ARGUMENT VII. It is claimed that Judas Iscariot fell.

1. That Judas was one of the apostles. Mark 3:9; Luke 6:14.

2. He had part of that ministry. Acts 1:17.

3. He had power to cast out devils. Matt. 10:1.

4. To preach the gospel and perform miracles. Matt. 10:7-8.

#### REPLY.

1. Judas was an unbeliever from the beginning. John 6:64.

2. Jesus said he "was a devil." John 6:70.

3. David said he was a wicked man." Ps. 109:6-8.

4. Jesus called him the "son of perdition," not a son of God. John 17:12.

5. Peter said "he went to his own place." Acts 1:25.

6. Jesus said he was lost *that Scripture*

might be *fulfilled*. John 17:12. *He never was a regenerate man.*

ARGUMENT VIII. The broken off branches.

1. "Every branch in me." John 15:2.

2. That beareth not fruit he taketh away." John 15:2.

3. "Men gather them and they are burned." John 15:6.

1. There are two kinds of Christians, *real* and *nominal*.

2. The nominal have the *semblance* of being in the vine.

3. The vineyard metaphor has the idea of "water sprouts."

4. "Every one that beareth fruit he purgeth. The fruit is love.

5. None can be Christians without love.

6. If he has that he will be "purged" and bring forth *more fruit*.

ARGUMENT IX. Israelites lost in the wilderness. 1 Cor. 10:5-6.

1. They all ate and drank of Christ. 1 Cor. 10:4.

2. They were all baptized. 1 Cor. 10:1.

3. They were all counted as Israel.

1. They ate and drank of Christ only in a figure. 1 Cor 10:4.

2. They did not all believe the gospel. Heb. 4:2.

3. God said they "had not known his ways." Heb. 3:10.

4. None but the wicked and idolatrous perished. 1 Cor. 10:7-11.

5. Paul says we shall not be tempted above that we are able to bear. 1 Cor. 10:13.

ARGUMENT X. The Jews broken off and the gentiles grafted in. Rom. 11:20.

1. The "olive tree" is salvation.
2. To be broken off is to be lost.

REPLY.

1. The olive tree is a figure meaning "God's favor."

2. The Jews lost this favor by unbelief. Rom. 11:20.

3. The gentiles secure it by faith. Rom. 11:20.

4. God has not "cast off his people." Rom. 11:2.

5. Their fall brought salvation to us. Rom. 11:11-15.

6. "All Israel shall be saved." Rom. 11:26.

ARGUMENT XI. Impossible to renew them to repentance. Heb. 6:36.

1. These persons had been enlightened. Heb. 6:3.

2. Had been made partakers of the Holy Ghost. v. 3.

3. Had tasted of the good word of God. v.5.

4. Had the powers of the world to come. v.5.

5. And then fell away. v. 6.

6. It is impossible to renew them. vs. 4-6.

REPLY.

1. To be enlightened" is to be *informed*. Ps. 19:8; Eph. 1:8.

2. "Partakers of the Holy Ghost is conviction. John 16:7-11.



3. To taste God's word is to hear it. Job 34:2-4: "Hear my words, oh ye wise men; and give ear unto me. Ye that have known knowledge, for the ear trieth words as the mouth tasteth meat. Let us choose to us judgment; let us know among ourselves what is good."

4. The "powers of the world to come," included both the convictions they had felt, and the miracles they had seen. Heb. 2:3-4.

5. "If they fell away," is suppositional, like 1 Cor. 15:12-20.

6. Paul is contrasting the more perfect priesthood of Christ with that of the Jews, showing that if the *first* salvation was a failure, Christ must be crucified afresh to make a start towards another. See Heb. 5th chapter.

7. Paul was persuaded better things of them. Heb. 6:9.

8. This very chapter has God's oath to his people. vs. 13-14.

9. If Paul means to say that a saved man thus falls, then to renew him would be impossible, *and all who sin* will be lost.

ARGUMENT XII. Looking for fiery indignation, for the following reasons:

1. The persons receiving the knowledge of the truth. Heb. 10:26-29.

2. Were sanctified by the blood. v. 29.

3. Trod under foot the Son of God. v. 29.

4. Did "despite to the spirit of grace." v. 29.

5. Must look for judgment and fiery indignation. v. 27.

6. They sinned wilfully. v. 26.

## REPLY.

1. These persons were not Christians, but great sinners.

2. To "sin wilfully" after we know the truth, is inexcusable, but sinners who are never saved, do that.

3. To trample Christ "under foot," is to reject him altogether.

4. The impenitent sinner counts the blood of the covenant wherewith he (Christ) was sanctified, an unholy thing. See Taylor, Matthew Henry, etc.

5. Doing "despite to the Spirit of Grace" is to resist the Spirit's acts, 7:51.

6. Those who 'despised Moses' law' rejected him as they reject Christ. Lev. 26:43. "The land also shall be left of them, and enjoy her Sabbaths, while she lieth desolate without them, and they shall accept of the punishment of their iniquity, because, even because they despised my judgments, and because their soul abhorred my judgments." Luke 10:16. "He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that despiseth me despiseth him that sent me."

7. The "fiery indignation" will "devour the adversaries," not the Lord's people.

8. If it is a Christian who thus sins he is lost eternally, for "there remaineth no more sacrifice for sin." v. 26.

ARGUMENT XIII. Make shipwreck of faith.

1. Some have made "shipwreck of faith."  
2 Tim. 2.

2. Their word eats as a 'canker'

REPLY.

1. It is not said that their *personal* faith in Christ was "shipwrecked."

2. Shipwreck does not necessarily mean destruction. Paul was *shipwrecked thrice*. 2 Cor. 11:5.

3. Their error was on one doctrine, the resurrection. They did not deny it, but said it was past. 2 Tim. 2:18.

4. Paul delivered them over to Satan that they might learn not to blaspheme. v. 20. That is not damnation, but correction.

5. "Nevertheless the foundation of God standeth sure, the Lord knoweth them that are his." 2 Tim. 2:19.

ARGUMENT XIV. *Damnation of wanton widows.*

1. Wanton against Christ to "ogle with the eyes."—Young's Concordance.

2. They have damnation.

REPLY.

1. It is not criminal to "ogle with the eyes."—to court.

2. The diaglott renders "incurring condemnation," men will blame them."

3. The diaglott renders, "They have violated their first fidelity." They have not cast off faith..

4. All widows who want to marry, are not to be damned.

ARGUMENT XV. *Paul keeps his body under,* and while he preached to others, he feared that he might be a castaway.

REPLY.

1. Paul's trouble was with his body, not his spirit.

2. "A castaway" is not a criminal. Diaglott, "unapproved."

3. All Christians "keep under their bodies," so as not to be unapproved.

4. Paul had committed all to Christ. 2 Tim. 1:12.

ARGUMENT XVI. *Saving a soul from death.* "Brethren, if any of you do err from the truth, and one convert him; let him know that he that converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:19-20.

1. This man is a "brother."

2. He "errs from the truth."

3. His conversion saves him "from death."

REPLY.

1. To err from the truth does not necessarily mean damnation. "For the love of money is the root of all evil: which while some coveted after they erred from the faith, and pierced themselves through with many sorrows." 1 Tim. 6:10. These were not lost. Again: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science, falsely so called, which some professing have erred concerning the faith. 1 Tim. 6:20. It is not a damning sin to oppose false science.

2. If a sinner is converted he is saved, not lost.

3. James is writing to the twelve scattered tribes, and calls them "*brother*" *without* reference to Christ. Jas. 1:1, 3:1, etc.

ARGUMENT VII. The sin unto death. 1 John 5:16. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

1. A sin that is not "unto death."
2. A sin that is "unto death."
3. That must mean "eternal death."

REPLY.

1. There are two sorts of death from sin—natural death, and damnation.

2. Prayer doesn't save from "*damnation*." It takes the blood of Christ to do that.

3. Prayer may save from *natural death*. "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. James 5:15.

"Go and say to Hezekiah, Thus saith the Lord, the God of David thy father: *I have heard thy prayer; I have seen thy tears; behold, I will add unto thy days fifteen years.* Isa. 38:5.

4. The "sin unto death" brings fatal sickness.

5. John says: "We know that whatever is born of God, sinneth not." v. 18.



6. So, then, he must be speaking of others than those that "are born of God."

7. Jesus said to his people, "they shall never die." Jno. 11:26.

ARGUMENT XVIII. *Take his, part out of the book.* Revelation 22:18-19.

1. It is supposed that this man has a saved relation to God.

2. And by sin he loses it.

REPLY.

1. Can any man add to or take from the word of God?

2. Whoever would do it would be a wicked man.

3. What part has such a man in "the book of life?" or in "the holy city?"

4. He simply forfeits his opportunity for salvation by his sin.

ARGUMENT XIX. *Some shall depart from the faith.* "Now the spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seered with a hot iron; forbidding to marry, and commanding to abstain from meats, which God both created to be received with thanksgiving, of them which believe and know the truth." 1 Tim. 4:1-3.

1. *Some depart from the faith.*

2. It is supposed they will be lost.

REPLY.

1. This is a prophecy of the last days and

refers to merely nominal professors. See 2 Tim. 3:1-9.

2. The "falling away" reveals "the man of sin." 2 Thess. 2:3-4.

3. Evidently refers to Romanism.

\* 4. Has no reference at all to apostasy, but to a denominational apostasy from the true system of faith.

ARGUMENT XX. *The sow returneth to her wallow.* 1 Pet. 2:20-22.

1. These had "escaped the polutions.

2. They knew "the way of righteousness."

3. They "turned from the holy commandments."

4. The latter end is worse than the beginning.

5. It is supposed they were last.

#### REPLY.

1. People escape the "polutions of the world," by simply going into the church, and living morally.

2. A "knowledge of Christ," may be clearly had by hearing the gospel preached.

3. To "turn from righteousness" is to turn from the church.

4. It is always "worse with them than at the beginning" because they will be counted hypocrites, and are harder to bring to repentance. Such people are rarely ever saved.

5. Like the "dog" and the "sow," they had never been changed in nature.

6. They were false teachers to begin with. See vs. 1-3.

7. Their true character is displayed in re-  
turning to the old habits, and in v, 12-18.

*Evils of the doctrine of Apostasy.*

1. It is based on a system of salvation by  
works.

2. It gives the devil more power to destroy  
than God has to save.

3. It makes our salvation depend on the  
grace of Satan, instead of the grace of God.

4. It makes God condemn his own children.

5. It denies to the believer everlasting life.

6. It reflects on the merits of Christ's blood,  
and imperils the whole system of redemption, and  
the throne itself.

7. It nullifies the whole work of the spirit.

8. It makes void the mediation of Christ.

9. It nullifies the divine promises.

10. It outrages God's oath to his people.

11. It makes regeneration a mockery.

12. It leaves the world without hope.

13. Declares (1) that God was not wise  
enough or (2) was not good enough, or (3) was  
not strong enough, to effectually save his people.

## CHAPTER XVI.

### THE RESURRECTION.

Brethren Moderators, Ladies and Gentlemen: I stand before you in the affirmative of a new question, and one that is fraught with momentous interest to all of our hearts. We have already been discussing now for four sessions the serious question of death, and whatever may have been the issue between us as to the condition of man in death, there has been no issue as to the fact that death is a terrible reality. Death is abroad in the land. We have our cemeteries filled with the bodies of our people; these bodies we loved while we walked with them in the world. We take flowers on Decoration day and go to the place where they sleep, and give evidence to those who look upon us that we still hold them in loving memory. It is a matter of very great concern to us to know whether or not these now sleeping in the grave shall never be brought out. Will these bodies again walk on the earth? Will there come a change that this world will be fitted for their occupation and they themselves fitted to this world after purification?

We now assert that there will be a resurrection of all the dead that died. That is put in because some part of the human family will escape

death and will be changed in a moment, in the twinkling of an eye; these will not pass through the ordinary process of death as such. The proposition affirms that everybody that dies that belongs to the human family will be raised up again from the dead.

It may strike you as a little peculiar that anybody should deny the proposition, yet my brother does, and that makes it necessary that we should inquire what is the exact issue between us. The proposition says that all that die will be raised again. The denial implies that some who die amongst the children of men will not be raised. What is the idea in reference to the resurrection that makes such an issue? Probably I could not do better than to call your attention to the *Anastasis*, by Dr. Thomas, on page 20. I would like to impress this thought before I begin to read, that if I do not misunderstand their idea is that there will not probably be a real resurrection at all; that the real dust of the real people who left this world will not be raised, but there will be a resurrection out of the dust of the body; it may not be, however, this same dust, or it may be; it is immaterial whether it is or not, but there will be a resurrection of bodies that will have flashed upon them characters that the people have developed in this world, and these will answer in the judgment to what they have been in this life. I will read some statements that give this thought; if I misapprehend them my brother will correct me. Page 20—"Such are things and the order of their development, in the resurrection period. First, reorganization of dust as a



basis for the restoration of personal identity; then the breathing into the nostrils breath of the spirit of life, that the individual may awake, and stand upon his feet; after this, restoration of identity for appearance at the judgment seat of Christ, that the appearer may give an account of himself to that Righteous Judge in the presence of the angelic apparitors of his court, etc." This statement seems to say that there will be new organisms of dust and reformation of the body without the identical dust that once existed.

I will also read from page 23 of this little book to show you that the dead are regarded as mere historical characters, whose record is the ether, the thin air, and that the organized body that they call the resurrection will merely have this character flashed from the air on the new body, and make this new man answer for the old man's deeds. "The dead are historical characters, who lived and moved and had being in Deity. Hence all their thoughts and actions, constituting their characters, are *recorded in him* as in 'a book of remembrance.' Therein is written their history; and, with the exception of their incorporeal dust in sheol, their characters inscribed upon the divine page, are the all that remains of them in the universe. This scroll or record is the broad sheet of spirit, styled by philosophers ether and electricity, which, filling the universe, enwraps the world. All thoughts and actions are vibrations excited in this spirit of the Creator, by corporeal agents. These subtle vibratory impressions are never obliterated, unless he wills never to revive them."

Our brother has told us God's spirit is air, the air we breathe; here now we see also the air is God's book; there is where you record your name and your character as a picture is flashed on a camera; and in the last day they organize a body of dust and this character you put on the atmosphere will be flashed on the body and that body will answer for your life. That is the idea I got from the book. If I am misstating it the brother must set me right. "And all thoughts and actions are vibrations excited in the spirit of the Creator, by corporeal agents . . . The electrical and electrically recorded thoughts and actions to be manifested are the hidden things of darkness, and the counsels of the hearts of the just who have accepted, and of the unjust who have rejected or extinguished the light."

Now, a little further on this same point: On page 29 I find another statement with reference to the organization of the body:

"But where is the 'mortal flesh' of the saints of past generations, in which the resurrection life of Jesus may be manifested? There is no flesh pertaining to them in existence. There is nothing of them remains, but their characters recorded in the divine register, and a little dust. Is it not evident then, that 'mortal flesh' must be created, and pre-resurrectional consciousness flashed upon it, that the saints of Rome and Corinth may experience the life of Jesus in their mortal flesh?"

Again, we read from page 35 as follows: "The old body buried is done with. It has answered its purpose as a medium through which

image, and identity of likeness of pre-resurrectional *character* might be developed. It dies, is buried, and dissolves, leaving only a residuum of dust. It is no more a body; so that whatever comes forth must be a new creation, after the similitude of the first Adam in his original formation." And on page 24 we find this language: "All that is required in resurrection is identity of form or image, and identity of likeness; so that the intellectual and moral likeness of pre-resurrectional man, be not flashed upon the post resurrectional image of a woman. This would be confusion.

. . . The enemies of the saints in various ages have thought to prevent their resurrection by burning their bodies, and scattering their dust to the winds! But the Lord in heaven holds all such enterprises in derision. Any other dust may do as well; the power of identity not residing there; but in the character already formed being flashed by the spirit upon the new creature."

Now my idea from this passage is that Christians believe that there will be no resurrection, but a recreation. The issue, therefore, between us on this proposition is of the most radical nature. I believe that there will be a *resurrection*, I believe that the very body, the very dust, the very material being that once lived in this world will be called out of the dead, that he will have to answer for the character already made. I believe God has a record and keeps it in a *book* and will call all of us into the presence of the judgment after we have been raised from the dead. There is the issue; you see that it is on the very question of the resurrection itself, unless I misapprehend

the position of the brother, and if I do the brother will call my attention to it.

Now I come to inquire whether there will be a resurrection of all the dead, if it were granted that there will be a real resurrection, still we apprehend that the Christadelphians believe that some people will not be raised again; who are they? If I understand the position, the Christadelphians do not believe that any infants who die before they come to years of responsibility and accountability will be raised from the dead. They do not believe that any heathen will ever be regarded as being responsible and will therefore never be raised; and it may be said that here are two large portions of the human family that, according to the Christadelphians belief, will never see the light, and will never be raised from the dead. All infants, and it is estimated that more than half of the human population born into the earth die in a state of infancy, and I expect that calculation is correct. These little babes that have looked into your faces in innocence and have won your affections; they passed out in death and you wept over them; these heathen people, who; it is calculated, are far more than half of the human family—out of fourteen or fifteen hundred million people it is probable one thousand million of them are in heathenism—these will die and never be raised from the dead. There will therefore be comparatively few who will be raised from the dead. So the probability is, if there is any resurrection at all, according to Christadelphians, there will be a resurrection of only a comparatively small portion, say about one-third, or less than



one-third. More than that, only those who have heard God's word and accepted it from the Christadelphian standpoint will come to a resurrection of immortality. All you Baptists who have heard the gospel and understood enough of it to be responsible, and do not accept the views of the Christadelphians, though you may have a resurrection it will not be to immortality but to destruction. I do not think I misapprehend the brethren if I say there will be a resurrection to immortality of only the Christadelphian people, so far as the present generation is concerned, according to their faith. Of course that makes the issue strong and radical.

I understand that when God made man in his image, and endowed him with a spirit, and put within him breath that came from the mouth of the Almighty into the nostrils of the man, and called him a living soul, he puts into existence part of the earthly creation, for the manifestation of his special care, and not only did he give him pre-eminence over everything else belonging to the present creation, but he is also seeking to bring about his redemption, in order that man might be made the subject of the Father's specific care. He bound himself in covenant while as yet there was no man, when he spoke in heaven to his Son, and in the counsels of the eternal, they made a plan by which the ravages of sin should be destroyed, and humanity be brought out from under its power, and only those who have lived in open rebellion, and have made a deliberate choice of death, should ultimately perish, while all the others should live in the presence of God forever.



I believe in that view of the divine arrangement where he dies for the human family, that he is the Father of our spirits; that there was a purpose to bring out death, as a victory over death, everything that may be held in bondage in the grave. That is the statement of my proposition. That is what I undertake to defend. That is the broad ground I occupy before you at this time.

The first scripture I call attention to is Luke 20:37. This has already been before us and we both agree that Jesus Christ is making an argument for the resurrection of the dead. I need not stop to prove that this is the subject of the argument. I just want to consider the sense of the argument. "He is not the God of the dead but of the living, for *all* live unto him." Notice the comprehensiveness of the language. The "dead" and the word "all!" It is either true or false; it is so or not. Jesus Christ is the teacher. He is making a technical, legal argument, strictly to the Sadducees, for the resurrection, for they denied it, and here was his time to make that time known. He declared that God is the God of *all*, and he is not the God of the *dead*; he is not the God of anybody who is totally and utterly dead. If there is anybody in the universe who has gone down to utter death, God is not his God. But he is the God of the living, because *all*—*all* of whom? *All of the dead* live unto him. Jesus Christ says God is the God of all of them. Hence the argument is made to prove that none of them are dead; therefore every one shall be raised again out of the dead.

My next argument I draw from the prophecy,

"Thy dead men shall live." The word *men* is italicized. The proper rendering would be, "Thy dead shall live; together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs and the earth shall cast out her dead and shall no more cover the slain" (Isa. 24:19). This is the consolation Isaiah takes as he looks into the face of the dangers that threaten his people, and the consolation that comes to them is that there is coming a time when the earth will cease to cover the slain. "Thy dead shall live." I want you to take just for a moment a little thought on that specific statement, "Awake and sing ye that dwell in the dust." Everybody that has lived in this world, and has died, has gone to dust. There is not a single exception with reference to the human body. That infant child that lay on your lap under the wasting shadow of disease, and went down into death, has returned to dust. Those heathen people, so far as their bodies are concerned, have returned to dust. Now, the declaration of the wise man is, "Ye that dwell in dust shall awake." It is without limitation. When God makes a statement of a universal character, without limitation, it is to be accepted in its general sense; not to do it is to do violence to the Scriptures. Further than that he says, "The earth shall cast out her dead." Where are the dead? In the earth. Where are the dead? Gone back to dust. The time is coming when the dust will give up the dead. How many? *The dead*. If there is one dead person on the face of the uni-

verse, from the creation of Adam to the sound of Gabriel's trumpet, that does not come forth then the statement of the prophet is not correct. If there are to be a number of dead that will not be cast out, then it could not be truthfully said that the earth has cast out the dead, when the dead still remain in the earth, and Isaiah would not have said it. I believe, therefore, that the resurrection from the dead will be universal. Since the dead universally go to the dust, and those that dwell in the dust shall awake; since the dead universally go to the dust of the earth and the earth shall cast out her slain.

My next quotation is from Hosea 13:14, "I will ransom them from the power of the grave, I will be your destruction!" Here is a statement of the Lord concerning the resurrection. Notice it begins, "I will ransom them from the power of the grave." The grave represents the charnel house of the dead. Isaiah says, they dwell in dust. The grave here does not mean two by six feet of earth, but it is used to represent the condition of all the dead. If therefore they are to be ransomed from the power of the grave, and there is one grave left that still has power, the ransom would not be complete. "O grave, I will be thy destruction!" Here the word grave is used as the representation of all the dead; every grave, any grave, all graves, "I will be thy destruction." Everybody has gone to dust, whether in the earth or sea, or burned in the flames, every particle of dust that ever belonged to humanity is considered in the word "grave," and the declaration is "O grave, I will be thy destruction." I undertake

to say that the destruction in this case carries with it the entire setting aside of the authority of the grave. If any human dust will be eternally held in the grave that cannot be. As long as one grave holds the dust of one victim, the grave of an infant, the grave of a heathen, the statement cannot be true. The grave, therefore, will be consumed, destroyed, overthrown, and the victory will be accomplished, and the redemption from the grave will be complete. Every grave will be destroyed or this statement cannot be fulfilled.

Isaiah 25:6-8, "He will destroy in this mountain the face of the covering cast over all people; the veil that is spread over all nations." What does he mean? What is he talking about? What is the veil? Listen to the next verse: "He will swallow up death in victory. The Lord God shall wipe away tears from all faces." Here is a promise not to Israel only, but to "all people." He will take away the covering from the face of *all people*. God says, I will take it away. How? By swallowing up *death*. How is that swallowed up? In victory. How is the victory gained? By destroying death, taking it away. Both refer to the death of the body. The victims referred to are those in their graves. That is just as Isaiah says in another place, "The earth shall cast out the dead." That is just like Hosea, "the grave shall be destroyed." Victory is not complete as long as a captive is held in bondage to the grave. Victory is not complete as long as one victim is in the power of the enemy. You have got to take



away the last one of them. God says it must be "swallowed up in victory." I believe it. Do you?

Dan. 12:2, "Many of them that sleep in the dust of the earth shall awake" "Many!" that don't say all. Daniel speaks by prophecy. He looks down the ages and sees the resurrection of the dead, and declares the time is coming when "many that sleep in the earth shall awake!" Does he mean by that that there are any that sleep in the dust of the earth that will not awake? The very word "many" is intended to comprehend every one of the multitude of the dead. There are many of them and they are all to awake. There will not be one left. There will be no exception.

Acts 24:14: "And have hope towards God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." I undertake to say that the expression "the dead" has no limitations. The apostles, every one of them, believed in the resurrection of the dead, both of the just and the unjust. These two terms take in the whole human family. There is not a human being on the face of the earth that these two terms do not include. It includes the human race from the infant to the adult, from the instructed Christian to the benighted heathen; God counts him just or unjust, and the declaration is that there is to be a resurrection of both. Everybody included in the human family will be raised from the dead (Acts 26:6-8).



## CHAPTER XVII.

### BROTHER HALL'S LAST SERMON.

*Noted by J. A. Scarboro.*

The sermon was preached by Brother Hall in the meeting house of the First Baptist Church, Texarkana, Texas, at 7 p. m., November 24, 1905, by appointment of the preaching committee.

He told me that morning he had had a chill the night before. We worked in the committee room on the Statement of Principles of the General Association, some in the morning and all the afternoon. He was weary and so haggard many remarked it and expressed their fear for his life.

He began his sermon by a brief introduction on the importance of settling in our minds the question of confidence in the Scriptures, and expressing his own interest and the possibility of dissolution at any time. The tender emotions awakened by the hopes and promises for the Christians held forth in the Bible and what effect these hopes had upon him from boyhood.

Then he said he would give them some reasons why he believed the Bible was inspired and given to us by God.

1. *There is a God.* All the universe proclaims this truth.

2. *The Bible is the only book in the world in the language of God, and the best language of men.* The Old Testament was written in Hebrew, the language of religion and law. The Old Testament is now a text book in Hebrew and a student cannot graduate from a university of languages unless he has read the Old Testament in Hebrew, and no man is considered educated by scholars unless he reads in Hebrew. God is master of languages, and he selected the Hebrew as the language in which to give us his will as revealed in the Old Testament.

The New Testament was written in Greek, the best and purest human language. It puts the largest thoughts into the shortest sentences and words, and God selected that language in which to complete his revelation. When God had completed his revelation in these tongues he petrified them. Other languages change. These do not. So perfect are they that one who can read or speak Hebrew or Greek now could have conversed intelligently with speakers of those languages in the time of David and our Savior.

3. *Because there are mysteries in the Bible.* Men are too ignorant to comprehend God's thoughts, and for this reason many things which God says men cannot understand. Shall we refuse to believe it because it is mysterious? Since it claims to be a revelation from a God of mysteries, how could we believe it was from him if it contained no mysteries? Nature is from God, and we know nature is mysterious. If, the Bible is from God, it, too, will therefore contain

mysteries. What is the attraction of gravitation? We are told it is the natural tendency of free bodies to move toward the center of the earth. But what makes Mother Earth reach out her hands to call her children to her breast? Nobody knows or can tell. What is death? Who can tell? What is life? We do not know. Scientific men have argued eighty-five principles to explain the mystery of life, no two of which agree. What is electricity? How does it work? Marconi and Edison say they do not know.

There are thousands of such mysteries within and about us—nature is full of them. We do not refuse to believe in nature because she is mysterious and refuses to yield up her secrets to our weak minds. Shall we refuse to believe the Bible because we do not understand it? “The fool hath said in his heart, there is no God.” (At this point in the sermon the interest and attention were intense, and when the quotation, “The fool hath said,” fell from Brother Hall’s lips, the audience was fairly electrified, and there were amens and sobs and smiles, as the moods of the hearers expressed their feelings.) The mysteries convince me the Bible is from God.

I read Butler’s *Analogy of Religion* and went to sleep over it. Then I read Bogarty’s *Analysis of Butler’s Analogy* and he woke me up. He understood Butler.

Men could not have indicted or invented the Bible, because it is above human comprehension, just as nature, the other book of God, is

above it, and therefore I know that both nature and the Bible are from God.

(1) God is. It makes that perfectly plain.

(2- I am a sinner. It makes that perfectly plain.

(3) Man needs salvation. That is perfectly plain.

4. *Because it is so simple.* It makes all that is necessary for our happiness for us to know, perfectly plain.

(5) Jesus came to die for us and give us eternal life. That is perfectly plain.

Thus God in the Bible makes present conditions and needs plain, and promises to make the future plain when we need it.

5 *Because the Bible is so brief.* If God wrote it then it will be pregnant with truth. It is pregnant with truth. Therefore God wrote it.

McClaren preached one hundred and sixteen sermons from one text. How long would it take a man to explain all the truth in the Bible, even if he understood it, on that basis?

Lofton preached or wrote sixteen sermons on the word "so," in the text "God so loved the world." How that word "so" does grow and expand as the preacher goes on with it. But how long would it take him to preach all the truth in all the words of the Bible?

When I was a boy, quite young, not more than twelve, perhaps, I heard an old Methodist preacher preach from the word "eternity." He said it was used one time in the Bible. But as

he preached and the thought and truth grew on me, I felt I was but an infinitesimal atom in God's universe and God's "eternity."

The Bible is not like any other book. If men had written it it would have been like other books. Therefore, we know that God wrote it.

Addison's History of the Creation of Light is one of the finest books man ever wrote. But the Bible puts more in one verse than there is in Addison's history. "God said, Let there be light."

One man wrote an evolutionary history of the world. The Bible tells the whole story in one verse: "In the beginning God created the heaven and the earth."

Another wrote five volumes on the life of Washington. The Bible puts the biography of Enoch, who lived much longer than Washington, into one verse: "Enoch walked with God, and he was not, for God took him."

Still another wrote two volumes on the life of Christ, showing he was both human and divine. The Bible tells the whole story in two words: "Jesus wept."

Men cannot write that way. God can. The Bible is written that way. Therefore the Bible is from God.

6. *Because the Bible deals honestly with men and tells the truth on them faithfully and impartially.*

Fiction manufactures heroes and tries to produce faultless men.

If the Bible had been written by men evil



would have been concealed. It is not in human nature for men to reveal their own evil thoughts and bad conduct. But the Bible tells the truth just as it is. It tells how that great and good man, Abraham, lied. It tells how Moses did not please God. Of David committing murder, adultery and falsehood. It tells the truth on Peter and Paul. Some modern folks claim perfection, but we do not read of such folks in the Bible. God speaks the truth. You must face the truth just as it is, so you had best be careful.

7. *Because it is adapted to every need.* (Here the preacher, for illustrating this truth, referred to pride, riches, poverty, and gave a passage addressed to each class; to father, mother, wife, husband child and parents, preachers and church members, the tempted and afflicted, and quoted offhand, in a perfect flood of earnest eloquence, warnings and promises from the Bible, precisely adapted and addressed to each.) Here is warning, instruction, help, comfort, guidance for everybody and every class and condition of men.

No man or men could write a book adapted to the needs of all men and conditions in all ages, covering their wants, material and spiritual.

The Bible is a book that does this. Therefore, the Bible is from God, not of men.

(Then he went back and stood with the prophets in the Old Testament and took a future look at the ages that have followed, by the Scriptures. The cross and the Christ was the climax. Then he came this side and took a look backward

through history. Again the climax was the cross and the Christ. And then, with his hands reverently and tenderly laid on the Bible, he avowed his faith in the Book as of God, exhorted all to believe and obey its precepts and promises, and as his thoughts burned he grew sublimely eloquent as with trembling yet firm voice he marshalled all the sweep of eloquence, as pure as heart could wish, and turning from prose to poetry, he swept out and up to the very throne of glory, where that God reigns who gave us the Bible. I saw men look up, as if they could verily see God up there.

The dropping his voice, he said: "I could go on thus much longer, but I must regard your patience and my strength."

Then seeming suddenly to think of it, he said, with a most delightful and astonished pleasantry: "Oh! I for got to quote my text! Let me read it to you." And opening the Book he read these words:

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." 1 Thess. 2:13.

When he ceased the hearers began to rise and press forward, without invitation or suggestion from anyone, to shake his hand, and as he met them they flocked about him, and while his eyes were weeping his face was lit up with the joy in which all shared. Many were the heart-

felt "God bless you" and similar expressions uttered as they pressed forward to endorse what he had said.

Had we but known it was his last word in the pulpit! But how could we have borne it if we had known? From him and us the solemn truth was in mercy concealed.

Of course, this is only synoptic. The divisions and leading propositions are verbatim. The illustrations are in large part, his own language. But the earnestness, the logic, the eloquence, the pathos, the heart throbs, the climaxes, the man, could never be put on paper.

I am thankful it was my happy privilege to be there, and I am glad I took full notes of his divisions and leading points. The sermon will live in my memory as long as it does its office.

Believing many would be glad to have even a synopsis of it, I have sent this outline to Sister Hall.

I have thought how fitting was such a sermon and subject for a preacher's farewell to the world. And how fitting was that text for the man who used it. Those who heard him preach did receive his preaching as the word of God and not of men, for if mortal man ever preached the gospel with spiritual power and force irresistible, that man was Brother Hall. And the word he preached did "work effectually in them that believed." He yielded himself fully to God and the Spirit filled and used him. Beside the dry academic and declamations of the scholastics, his preaching was like a roaring furnace beside fox

fire. They declaimed; he preached. Brethren, let us try to do some better; let us pray and submit ourselves and so may God help us to preach. And you, dear brethren and sisters, who heard Brother Hall, don't kill us all off because we cannot preach as he did, but pray for us and help us all you can. If you do not think we can preach, please do not tell us so; give us some little encouragement.

Brother Hall had the moral courage to investigate for himself, to reach, hold, speak, write, preach his convictions and conclusions, with all the earnestness and power God gave him. He was not a stereotyped edition of the modern preacher factory, but his mind, heart and will were cast upon the matrix of the word and will of God, and he was as unlike the common form as a live man is unlike an automaton. If the ministerial stereotypers are envious of his ability and influence, we thank God that he gave us in Brother Hall a specimen of what he can do in the way of making a preacher without the adjunct of scholastic machinery. And right here there is comfort for those who look to God rather than men for the anointing and power to preach the word. He was not afraid of men; if he had been we should not have heard of him, perhaps, at all.



## CHAPTER XIII.

## APPENDIX.

We have thought it fitting to close these memoirs with the last document that Brother Hall helped to construct, and to which he signed his name, as chairman of the committee. In this committee were men of every shade of conviction from the anti-organization man to the zealous convention man. There were all the shades between. The committee at first seemed a regular bedlam, but the spirit to do right and surrender all mere personal preferences soon manifested itself, and no one was so much instrumental in inspiring such a spirit as Bro. J. N. Hall. In him and one or two others in that committee was found the medium ground between the extreme board and the extreme gospel mission ideas.

All intelligent men know that what was originally known as gospel missions was the very natural extreme rebound from the centralizing of the convention. One is such a strong organism as to be anti-Baptistic, and the discovery of that caused a recoil to the other extreme of no associate organization at all, almost to the extent of isolation. There were some who saw the just cause of the recoil, but deprecated the extremety to which it went. They believed that between the two extremes could be found a working associatē



basis that was both expedient and scriptural. Among this class Dr. Hall stood pre-eminent. In the editorial chapter of this volume will be seen his staunch position on this matter. He believed in co-operation among the churches, but resisted centralization and oligarchy to his death.

This appended document sets forth this medium ground. It is, in a sense, the formulation of his ideas as to associate effort. It was not altogether his, but he was too generous a man, and too ready to recognize the wisdom and rights of others to insist on the adoption of his views all through. The members of that committee will never forget how his brotherly spirit and tact, rounded off the corners of contention and brought harmony of decision. His large spirit of "give and take" was contagious. There probably was never brought together ten men who, at the beginning, showed less promise of agreement. All consented at the end of the deliberations that the spirit of the Master was present, and the committee work closed with the spirit of rejoicing. Thus closed the incident out of which came the "Texarkana Statement of Principles." The reader will notice that this is a platform on which all Baptists can stand. No one has felt to criticize this statement, except one or two brethren of the extreme gospel mission conviction. They object on one or two points—the matter of electing officers at the annual meetings of the messengers, and the work of the committee on finance and information. They are afraid that another "board" may develop from this.

It was said at his death that Dr. Hall had

changed his views, but a comparison of his last document with his editorials, which are in this book, and cover a period of more than ten years, will show different.

A closing word as to what is herein left us would not be out of place, with an exhortation. Dr. Hall has left us the heritage of accomplishments and achievements for truth; he has left us the great Baptist Flag. This paper is the most thoroughly equipped religious periodical among Southern Baptists, having every facility for the business from a card press to a three-thousand-dollar linotype machine. Dr. Hall laid these foundations for the future. So deep was his interest in this great work that his "last will and testament" mentions his desire for its perpetuity. The importance is seen in the fact that this great periodical stands alone in its field of independent, fearless, Baptist journalism. For these reasons, all true Baptists realize this importance and will continue to rally to its support. For these reasons, too, his widow is shouldering the burdens of the great enterprise. Should the Flag disappear or be moved from its present policies, where would the denomination look for sufficient denominational strength and influence to contend for the old faith?

The Flag is the great rallying point of all Landmark Baptists. This is not said to disparage such a paper as the Arkansas Baptist, but the Flag alone has the circulation, co-extensive with the reputation and influence of its noted editor. In all doctrinal questions of this or past times, all look to the Flag for a safe ground of faith.

So let all true Baptists uphold this great Baptist forum.

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## STATEMENT OF PRINCIPLES.

### ARTICLE I.

This Association may be known as the Baptist General Association.

### ARTICLE II.

#### *Object.*

The object of this Association of churches is the evangelization of the world according to the methods found in the New Testament.

### ARTICLE III.

#### *Membership.*

This Association is composed of such Baptist churches as choose to send messengers to the annual meetings, and such other churches as may wish to represent by letter or endorsement of the principles of this body.

Sec. 2. Each church is the sole judge as to the qualifications of its messengers, and each church is entitled to one vote in all business transactions.

### ARTICLE IV.

#### *Meetings.*

Section 1. This Association may hold annual meetings at such times and places as may be agreed upon by messengers of the churches.

Sec. 2. Called meetings may be had at the request of a majority of the co-operating churches.

## ARTICLE V.

This Association will ever recognize equal rights and liberties of speech in all its associate work.

## ARTICLE VI.

That all things may be done in decency and in order, the messengers of the co-operative churches may elect a moderator and assistant moderator, a clerk and assistant clerk, a treasurer and an auditor, to perform the duties to such offices.

## ARTICLE VII.

A majority vote shall decide all questions before the body, so far as the messengers are concerned.

## ARTICLE VIII.

Section 1. For the purposes of service and information, a committee of three on finance and information, one of whom will be the treasurer, as set forth by example in 2 Cor., 8th chapter, where the churches jointly appointed brethren to travel, collect and disburse funds for a specific purpose, give the churches information by visiting, preaching, writing letters and encouraging the good work, be nominated to the churches. Such committee to have no authority to appoint or otherwise control missionaries, but simply to serve the churches if the churches choose to use them.

Sec. 2. The Committee on Information will inform the churches of the needs of the missionaries who may be appointed or endorsed by the churches, of the amount of funds on hand, and

of such missionaries as may desire to go to work. But this committee will in no wise interfere with such churches and missionaries as may desire to work independently.

Sec. 3. Duty of the Treasurer. The treasurer will receive and apply funds as designated, conduct such correspondence as the duties of his office require, render an annual audited report to the messengers in annual meeting, keep all accounts and records, turn the same over to his successor, and receive such compensation for his services as may be agreed upon by the messengers.

Sec. 4. We suggest that all churches and individuals contributing direct to the missionaries on the field report the same to the treasurer, that the amounts may be tabulated in his report.

#### ARTICLE IX.

This Association will assist in the support of home and foreign missionaries who have been appointed by one of the co-operating churches as fully as the funds for these purposes will justify.

#### ARTICLE X.

This statement of principles is submitted to the churches for their consideration and such action as in their independence and wisdom they may desire to take, but it is explicitly understood that this meeting of messengers has no authority to legislate for the churches, or bind them in any manner, it being the desire of all to secure voluntary co-operation in the work contemplated, and the action and recommendation of the messengers are subject to the endorsement of the churches,



it being the avowed sentiment of this Association that the churches are absolutely free to work as they may elect.

#### ARTICLE XI.

When a church desires the aid of this Association of churches in sending out a missionary to any field, we suggest that the said church will by vote endorse said missionary, secure the counsel of nearby sister churches as to the propriety of sending the said missionary, and that this counsel of churches will indicate the amount the counseling churches themselves will give toward his support. After which let the church clerk communicate the facts to the committee on information, who will at once correspond with all the co-operating churches whose endorsement will decide the matter of his support by this Association of churches.

#### ARTICLE XII.

We would suggest that it be understood that the churches co-operating allow a sufficiency of the funds contributed to be appropriated for the support of the treasurer at the rate of three hundred dollars per annum.

#### ARTICLE XIII.

Each missionary is requested to make duplicate reports, one to the church appointing him to the work, and one to the committee on information.

#### ARTICLE XIV.

This statement of principles may be changed at any regular meeting of the Association by a

majority of the voters present. Such changes to be referred to the churches for final action.

J. N. HALL, Chairman.

C. R. POWELL, Secretary.

E. A. PUTHUFF,

C. A. GILBERT,

G. W. CAPPS,

J. A. SCARBORO,

W. A. RIDGE,

A. CARLIN,

W. M. BARKER,

G. H. STIGLER.

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There is one defect in this work found on page 8 in an inverted line. It was not discovered until too late to remedy it. Barring this one defect, I feel free to present this as an ideal Baptist doctrinal volume, that will always be standard among Baptists.

W. M. BARKER.

THE END.

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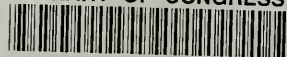




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